

ENCHIRIDION MISCELLANEUM.

Spare Houres Improv'd
in
MEDITATIONS

Divine { Contemplative
 { Practical
Moral { Ethical
 { Oeconomical
 { Political

From the Pietie & Learning
of

{ F^r. Quarles }
 & }
{ A^r. Warwick } Gent.

By it they being dead, yet Speak (Heb. XI. 4.)

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INCHIRIDION
SISCELLANEUM.

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(Vol. XI. A)

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ENCHIRIDION.

Cent. I.

CHAP. I.

Pietie and Policy are like *Martha*, and *Mary*, Sisters: *Martha* fail's, if *Mary* help not; and *Mary* suffers, if *Martha* be idle: Happy is that Kingdom where *Martha* complains of *Mary*; but most happy where *Mary* complies with *Martha*: Where Pietie and Policy go hand in hand, there Warr shall be just; and Peace honourable.

CHAP. II.

LEt not civil discords in a forreign Kingdom encourage thee to make invasion. They that are factious among themselves, are jealous of one another, and more strongly prepar'd to encounter with a common Enemy: Those whom civill commotions set at variance, forreign Hostility reconciles. Men rather affect the possession of an inconvenient

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Good, than the possibility of an uncertain Better.

CHAP. III.

IF thou hast made a Conquest with thy Sword, think not to maintain it with thy Scepter: neither conceive, that new favours can cancell old injuries: No conquerer sits secure upon his new-got Throne, so long as they subsist in power, that were dispoyn'd of their possessions by his Conquest.

CHAP. IV.

LEt no price nor promise of Honour bribe thee to take part with the Enemy of thy naturall Prince: Assure thy self who ever wins, thou art lost: If thy Prince prevail, thou art proclaimed a Rebel, and branded for death: If the Enemy prosper, thou shalt be reckoned but as a meritorious Traytor, and not secure of thy self: He that loves the Treason hates the Traytor.

CHAP. V.

IF thy strength of parts hath rais'd thee to eminent place in the Commonwealth

wealth, take heed thou sit sure: If not, thy fall will be the greater: As Worth is fit matter for Glory; so Glory is a fair mark for Envy. By how much the more thy Advancement was thought the Reward of Desert; by so much thy fall will administer matter for disdain: It is the ill fortune of a strong brain, if not to be dignifi'd as meritorious, to be deprest as dangerous.

CHAP. VI.

IT is the duty of a Statesman, especially in a free State, to hold the Commonwealth to her first frame of Government, from which the more it swervs, the more it declines: which being declin'd is not commonly reduced without that extremity, the danger whereof rather ruines than rectifies. Fundamentall Alterations bring inevitable perils.

CHAP. VII.

THere be three sorts of Government; Monarchicall, Aristocraticall, Democraticall; and they are apt to fall three severall ways into ruine: The first, by Tyranny; the second, by Ambition;

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the last, by Tumults. A Common-wealth grounded upon any of these is not of long continuance; but wisely mingled, each guard the other, and make that Government exact.

CHAP. VIII.

LEt not the proceedings of a Captain, though never so commendable, be confin'd to all Times: As these alter, so must they: If these vary, and not they, ruine is at hand: He lest fails in his design, that meets Time in its own way: And he that observes not the Alterations of the Times, shall seldom be victorious but by chance: but he that can not alter his course according to the Alterations of the Times shall never be a Conquerour: He is a wise Commander, and onely He, that can discover the change of Times, and changes his Proceedings according to the Times.

CHAP. IX.

IF thou desir'st to make War with a Prince, with whom thou hast formerly ratified a league; assail some Ally of his, rather than himself: If he resent it, and come,

come, or send in ayd, thou hast a fair Gale to thy desires : If not, his infidelity in not assisting his Ally, will be discovered: Hereby thou shalt gain thy self advantage, and facilitate thy designs.

CHAP. x.

BEfore thou undertake a War, let thine Eye number thy forces, and let thy judgement weigh them: if thou hast a rich Enemy, no matter how poor thy Souldiers be, if couragious and faithfull : Trust not too much the power of thy Treasure, for it will deceive thee, being more apt to expose thee for a Prey than to defend thee : Gold is not able to find good Souldiers ; but good Souldiers are able to find out Gold.

CHAP. xi.

IF the Territories of thy Equall Enemy are situated far South from thee, the advantage is thine, whether he make offensive, or defensive war ; If North, the advantage is his : Cold is less tolerable than heat : This is a friend to Nature ; that, an Enemy.

CHAP. XII.

IT is not onely uncivill, but dangerous for Souldiers, by reproachful words, to throw disgrace upon the Enemy. Base Terms are Bellows to a flaking Fury, and Goads to quicken up revenge in a fleeing Foe: He that objects Cowardize against a failing enemy, adds spirit to him, to disprove the aspersion, at his own cost: It is therefore the part of a wise Souldier to refrain it; or of a wise Commander, to punish it.

CHAP. XIII.

IT is better for two weak Kingdoms rather to compound an injury (though to some loss) than seek for satisfaction by the sword; lest while they two weaken themselves by mutual blows, a third decide the Controversie to both their Ruines. When the Frog and the Mouse could not take up the quarrell, the Kite was umpire.

CHAP. XIV.

LEt that Common-wealth which desires to flourish, be very strict, both

in her punishments, and rewards, according to the merits of the Subject, and offence of the Delinquent: Let the Service of the Deserver be rewarded, lest thou discourage worth; and let the Crime of the offender be punish'd, lest thou encourage Vice: the neglect of the one weakens a Common-wealth; the omission of both ruins it.

CHAP. xv.

IT is wisdom for him that sits at the Helm of a settled State, to demean himself toward his subjects at all times, so, that upon any evill accident, they may be ready to serve his occasion: He that is onely gracious at the approach of a danger, will be in danger, when he expects deliverance.

CHAP. xvi.

IN all designs, which require not sudden Execution, take mature deliberation, and weigh the convenients, with the inconvenients, and then resolve; after which, neither delay the execution, nor bewray thy intention. He that discovers himself, till he hath made him-

self Master of his desires, lay's himself open to his own Ruine, and makes himself prisoner to his own tongue.

CHAP. xvii.

Liberality in a Prince is no Vertue, when maintained at the Subjects unwilling Cost. It is less reproach, by miserableness, to preserve the popular love, than by liberality to deserve the private thanks.

CHAP. xviii.

IT is the excellent property of a good and wise Prince, to use War as he doth Physick, carefully, unwillingly, and seasonably; either to prevent approaching dangers, or to correct a present mischief, or to recover a former loss. He that declines Physick till he be accosted with the danger, or weakned with the disease, is bold too long, and wise too late. That Peace is to precise, that limits the justness of a War to a sword drawn, or a blow given.

CHAP.

CHAP. XIX.

LEt a Prince that would beware of Conspiracies, be rather jealous of such whom his extraordinary Favours have advanced, than of those whom his pleasure hath discontented: These want means to execute their pleasures; but they have means at pleasure to execute their desires: Ambition to rule is more vehement, than Malice to Revenge.

CHAP. XX.

BEfore thou undertake a War, cast an impartiall Eye upon the Cause: If it be just, prepare thy Army; and let them all know, they fight for God and thee: It adds fire to the spirit of a Soldier, to be assured, that he shall either prosper in a fair War, or perish in a just Cause,

CHAP. XXI.

IF thou desir'st to know the power of a State, observe in what correspondence it lives with her neighbouring State: If She make Alliance with the Contribution of Money, it is an evident sign

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sign of weakness : It with her valour, or repute of forces, it manifests a native strength : It is an infallible sign of power, to sell friendship ; and of weakness to buy it : That which is bought with Gold, will hardly be maintained with Steel.

CHAP. XXII.

IN the Calms of Peace it is most requisite for a Prince, to prepare against the storms of War, both Theorically, in reading Heroick Histories ; and practically, in maintaining Martiall discipline : Above all things, let him avoid Idleness, as the Bane of Honour ; which in Peace, indisposes the Body ; and in War, effoeminates the Soul : He that would be in War victorious, must be in Peace laborious.

CHAP. XXIII.

IF thy two neighbouring Princes fall out, shew they self, either a true Friend, or a fair Enemy ; It is indiscrction, to adhere to him whom thou hast least cause to fear, if he vanquish : *Neutrality* is dangerous, whereby thou becom-

becomest a necessary Prey to the Conquerour.

CHAP. xxiv.

IT is a great argument of a Princes wisdom, not onely to chuse, but also to prefer wise Counsellors: And such are they, that seek less their own advantages, than his; whom wise Princes ought to reward, lest they become their own Carvers; and so, of good Servants, turn bad Masters.

CHAP. xxv.

IT much conduces to the dishonour of a King, and the ilfare of his Kingdom, to multiply Nobility, in an overproportion to the Common people: Cheap Honour darkens Majesty: and a numerous Nobility brings a State to necessity.

CHAP. xxvi.

IT is very dangerous, to try experiments in a State, unless extream necessity be urgent, or popular utility be palpable: It is better for a State to connive a while, at an inconvenience,

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too suddenly to rush upon a Reformation.

CHAP. XXVII.

IF a valiant Prince be succeeded by a weak Successeur, he may, for a while, maintain a happy State, by the remaining vertue of his glorious Predecessour: But if his life be long; or dying he be succeeded by one less valiant than the first, the Kingdom is in danger to fall to ruine. That Prince is a true Father to his Country, that leaves it the rich inheritance of a brave Son. When *Alexander* succeeded *Philip*, the world was too little for the Conquerour.

CHAP. XXVIII.

IT is very dangerous for a Prince, or Republick, to make continuall practice of cruell exaction: For where the Subject stands in sense, or expectation of evill, he is apt to provide for his safety, either from the evill he feels, or from the dangers he fears; and growing bold in Conspiracy, makes Faction, which Faction is the Mother of Ruine.

CHAP.

CHAP. xxix.

BE carefull to consider the good or ill disposition of the people towards thee upon ordinary occasions: if it be good, labour to continue it; if evill, provide against it: As there is nothing more terrible than a dissolute Multitude without a Head; so there is nothing more easie to be reduc'd; (if thou canst endure the first shock of their fury;) which is a little appeas'd, every one begins to doubt himself, and think of home, and secure themselves, either by flight, or agreement.

CHAP. xxx.

That Prince who stands in fear more of his own people, than strangers, ought to build Fortresses in his Land: But he that is more afraid of Strangers than his own People, shall build them more secure in the Affections of his Subjects.

CHAP. xxxi.

Carry a watchfull Eye upon dangers before they come to ripeness, and

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and when they are ripe, let loose a speedy hand : He that expects them too long, or meets them too soon, gives advantage to the evill : Commit their beginnings to *Argus* his hundred Eyes, and their ends to *Briareus* his hundred Hands, and thou art safe.

CHAP. XXXI I.

OF all the difficulties in a State, the Temper of a true Government most felicifies and perpetuates it: Too sudden Alterations distemper it. Had *Nero* turned his Kingdom as he did his Harp, his Harmony had been more honourable, and his Reign more prosperous.

CHAP. XXXI I I.

IF a Prince, fearing to be assail'd by a forreign Enemy, hath a well-arm'd people, well addrest for War, let him stay at home, and expect him there : But if his subjects be unarm'd, or his Kingdom unacquainted with the stroke of War, let him meet the enemy in his Quarters. The farther he keeps the War from his own Home, the less danger. The Seat of War is always miserable.

CHAP.

CHAP. xxxiv.

IT is a necessary wisdom for a Prince to grow in strength, as he encreases in Dominions: it is no less vertue to keep, than to get: Conquests not having power answerable to their greatness, invite new Conquerors to the ruine of the old.

CHAP. xxxv.

IT is great prudence in a Statesman, to discover an inconvenience in the birth; which, so discovered, is easie to be supprest: but if it ripen into a Custom, the sudden remedy thereof is often worse than the disease: in such a Case, it is better to temporize a little, than to struggle too much. He that opposes a full-ag'd inconvenience too suddenly, strengthens it.

CHAP. xxxvi.

IF thou hast conquer'd a Land, whose Language differs not from thine, change not their Laws and Taxes, and the two Kingdoms will in a short time incorporate, and make one body:
But

But if the Laws and Language differ, it is difficult to maintain thy Conquest; which that thou maist the easier do, observe three things: First, to live there in person, (or rather send Colonies:) Secondly, to assist the weak inhabitants, and weaken the mighty: Thirdly, to admit no powerfull Forreigner to reside there: Remember *Lewis* the thirteenth of *France*; How suddenly he took *Milain*, and how soon he lost it.

CHAP. xxxvii.

IT is a gracious wisdom in a Prince, in civill Commotions, rather to use *Fuleps*, than *Pblebotomy*; and better to breath the distemper by a wise delay, than to correct it with too rash an Onset: it is more honorable, by a slow preparation to declare himself a gracious Father, than by a hasty War to appear a furious Enemy.

CHAP. xxxviii.

IT is wisdom for a Prince in fair weather, to provide for Tempests: He that so much relies upon his peoples faith, to neglect his own preparation, discovers more

iffer, more Confidence than wisdom : He
quest ; that ventures to fall from above, with
, ob- hopes to be catch't be low, may be dead
there ere he come to ground.

CHAP. XXXIX.

HE that would reform an ancient
State in a free City buy's conve-
nience with a great danger : To work
his Reformation with the less mischief,
let such a one keep the shadows of their
ancient Customs, though in substance
they be new : Let him take heed when
he alters the natures of things, they
bear at least the ancient names. The
Common people, that are naturally im-
patient of innovations, will be satisfied
with that which seems to be, as well as
that which is.

CHAP. XL.

UPon any difference between for-
eign States, it is neither safe nor
honorable for a Prince, either to buy his
Peace, or to take it up at interest : He
that hath not a Sword to command it,
shall either want it, or want Honour
with it.

CHAP.

CHAP. XLII.

IT is very requisite for a Prince, not
 onely to weigh his designs in the
 flower, but likewise in the fruit: He
 is an unthrif of his honour that enter-
 prizes a design, the failing whereof
 may bring him more Disgrace, than the
 success can gain him Honour.

CHAP. XLIII.

IT is much conducive to the happi-
 ness of a Prince, and the security of
 his State, to gain the hearts of his Sub-
 jects: They that love for fear, will
 seldom fear for love: it is a wise Go-
 vernment which gains such a Tie upon
 the Subject, that he either can not hurt,
 or will not: But that Government is best
 and most sure, when the Subject joy's in
 his obedience.

CHAP. XLIII.

LEt every Souldier arm his mind
 with hopes, and put on courage:
 Whatsoever disaster falls, let not his heart
 sink. The Passage of providence lyes
 through many crooked ways; A des-
 pairing heart is the true Prophet of
 aproaching evil: his actions may
 weave

weave the webs of fortune; but not break them.

CHAP. XLIV.

IT is the part of a wise Magistrate to vindicate a man of power or State-employment from the malicious scandals of the giddy-headed multitude, and to punish it with great severity: Scandal breeds Hatred; Hatred begets Division; Division makes Faction, and Faction brings Ruine.

CHAP. XLV.

THe strongest Castles a Prince can build, to secure him from Domestic commotions, or Foreign Invasions; is in the hearts of his Subjects; And the means to gain that strength is, in all his actions to appear for the publick good, studious to contrive, and resolute to perform.

CHAP. XLVI.

A Kingdom is a great building, whose two main supporters are the Government of the State, and the Government of the Church: It is the part of a wise Master to keep those Pillars in their first posture, immemorable: If either fail, it is wisdom rather to repair it,

it, than remove it: He that pull's down the old, to set up a new; may draw the roof upon his head, and ruine the foundation.

CHAP. XLVII.

IT is necessary wisdom in a Prince to encourage in his Kingdom, *Manufacture, Merchandize, Arts, and Arms.* In *Manufacture* lie the vitall spirits of the body politique: In *Merchandize*, the spirits naturall: In *Arts* and *Arms*, the Animall: If either of these languish, the Body droops; As these flourish, the Body flourishes.

CHAP. XLVIII.

TRue Religion is a setler in a State, rather than a Stickler; While she confirms an establisht Government; she mooves in her own Sphere. But when she endeavours to alter the old, or to erect a new, she works out of her own Vineyard: When she keeps the Keys, she sends showers of Milk: But when she draws the Sword, she lays in Seas of Bloud: Labour therefore to settle Religion in the Church; and Religion shall settle Peace in thy Land.

CHAP.

CHAP. XLIX.

IF thou entertain any forreign Souldiers into thine Army, let them bear thy Colours, and be at thy Pay, lest they interest their own Prince: Auxiliary Souldiers are the most dangerous: A forreign Prince needs no greater invitation to seize upon thy City, than when he is required to defend it.

CHAP. L.

BE cautious in undertaking a design, upon the report of those that are banished their Countrey, lest thou come off with shame or loss, or both. Their end expects advantages from thy Actions, whose miseries lay hold of all opportunities, and seek to be redrest by thy Ruine.

CHAP. LI.

IF thou endeavourest to make a Republicke in a Nation where the Gentry abounds, thou shalt hardly prosper in that design: And if thou wouldst erect a Principality in a Land, where there is much equality of people, thou shalt not easily effect it. The way to bring the first to pass, is to weaken the Gentry: The means to effect the last, is to ad-

advance and strengthen ambitious, and turbulent spirits; so that being placed in the midst of them, their forces may maintain thy power; and thy favor may preserve their Ambition: Otherwise there shall be neither proportion nor continuance.

CHAP. LII.

IT is more excellent for a Prince to have a provident Eye for the preventing future mischiefs, than to have a potent Arm for the suppressing present evils: Mischiefs in a State are like Hectick Feavers in a body: At the beginning hard to be known, but easie to be cured; but, let it alone while, it becomes more easie to be known, but more hard to be cured.

CHAP. LIII.

IF a Kingdom be apt to Rebellion it is wisdom to preserve the Nobility and Commons at variance: When one of them is discontented, than danger is not great: The Commons are slow of motion, if not quickned with the Nobility; the Nobility is weak in power, if not strengthened by the Commons: Then is danger, when the Com-

monal

is, and rationality troubles the water, and the
place of mobility steps in.

CHAP. LV.

It is very requisite for a Prince to
have an Eye that the Clergy be elect-
ed and come in either by collation
from him, or particular Patrons, and
not by the People; and that their power
be not too much dependance upon home, and not
upon foreign Authority: It is dangerous in a
Kingdom, where the *Cresians* receive
their power from the Regall Sword.

CHAP. LV.

It is a perillous weakness in a State,
to be slow of resolution in the time of
War: To be irresolute in determina-
tion is both the sign, and the ruine of a
weak State: such affairs attend not
Time: Let the wise Statesman there-
fore abhor delay, and resolve rather
what to do, than advise what to say:
Slow deliberations are symptoms, either
of a faint courage, or weak Forces, or
false Hearts.

CHAP. LVI.

If a Conquerour hath subdued a
Country, or a City abounding with
B
plea-

pleasures, let him be very circumspect to keep himself and his Souldiers temperate. Pleasures bring effoeminacy; and effoeminacy fore-runs ruine: such conquests, without blood or sweat, sufficiently do revenge themselves upon their intemperate Conquerours.

CHAP. LVII.

IT is an infallible sign of approaching ruine in a Republick, when Religion is neglected, and her establish't ceremonies interrupted: let therefore that Prince that would be potent, be pious; and that he may punish looseness the better, let him be religious: the joy of *Jerusalem* depends upon the peace of *Sion*.

CHAP. LVIII.

LEt that Prince that desires full sovereignty, temper the greatness of too potent a Nobility: a great and potent Nobility quickens the people, but presses their fortunes: it adds Majesty to a *Monarch*, but diminishes his power.

CHAP. LIX.

IT is dangerous for a Prince to use ambitious *Natures*, but upon necessity, either for his Wars, or to be instru-

instruments for the demolishing insolent greatness : and that they may be the less dangerous , let him chuse them rather out of mean births than noble ; and out of harsh natures , rather than plausible . And always be sure to ballance them with those that are as proud as they.

CHAP. LX.

L Et Princes be very circumspect in the choyce of their Councillours , chusing neither by the greatness of the beard , nor by the smoothness of the face : let him be wise , but not crafty : active , without private ends : courageous , without malice : religious , without faction : secret without fraud ; one better read in his business , than his Nature : and a riddle only to be read above.

CHAP. LXI.

I N a Mixt Monarchy , if the Hierarchy grow too absolute , it is wisdom in a Prince , rather to depress it then suppress it : all alterations in a fundamental Government bring apparent dangers ; but too sudden alteration threatens

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inevitable ruine : when *Aaron* made a molten Calf, *Moses* altered not the Government, but reprov'd the Governour.

CHAP. LXII.

BEfore thou build a Fortress, consider to what end : if for resistance against the Enemy, it is useless ; a valiant Army is a living Fortress : if for suppressing the subject, it is hurtfull : it breeds Jealousies, and Jealousies beget hatred : if thou hast a strong Army to maintain it, it adds nothing to thy strength : if thy Army be weak, it conduces much to thy danger : the surest Fortress is the hands of thy Souldiers, and the safest Citadel is the hearts of thy subjects.

CHAP. LXIII.

IT is a Princely Alchymie, out of a necessary War to extract an honourable Peace, and more befitting the Majesty of a Prince to thirst after Peace, than conquest : blessedness is promis'd to the Peace-maker ; not to the conquerour : it is a happy State, whose Prince

Prince hath a peaceful Hand, and a Martial Heart, able both to use Peace, and to manage War.

CHAP. LXIV.

IT is a dishonourable thing for a Prince to run in debt for State-service; but to pay it in the pardon of a Criminall Offence, is most dangerous. To cancell the faults of subjects, with their deserts, is not onely the symptom of a disordered Common-wealth, but also of her Ruine.

CHAP. LXV.

LEt not a Commander be too forward to undertake a War without the person of his Prince: it is a thankless employment, where mischief attends upon the best success; and where (if a *Conquerour*) he shall be in danger, either through his own Ambition, or his Princes suspicion.

CHAP. LXVI.

IT is great oversight in a Prince, for any respects, either Actively, or Passively to make a for reign Kingdom strong: he that gives means to another to become powerfull,

weakens himself, and enables him to take the advantage of his own weakness.

CHAP. LXVII.

When the humours of the people are stirr'd by discontents, or popular grief, it is wisdom in a Prince to give them moderate liberty to evaporate: he that turn's the humour back too hastily makes the wound bleed inwardly, and fills the body with malignity.

CHAP. LXVIII.

IF having levyed an Army, thou findest thy self too weak, either through the want of men or money; the longer thou delay'st to fight, the greater thy Inconvenience grow's: if once thy Army falls asunder, thou certainly loost by thy delay: where hazarding thy fortunes betimes, thou hast the advantage of thy men, and may'st by fortune win the day: it is less dishonour to be overcome by force than by flight.

CHAP.

CHAP. Lxix.

IT is the part of a wise Commander in Wars, either Offensive or Defensive, to work a necessity of Fighting into the breasts of his Souldiers: Necessity of action takes away the fear of the Act, and makes bold Resolution the favorite of Fortune.

CHAP. Lxx.

Clemency and mildness is most proper for a Principality, but reservedness and severity for a Republics; but moderation in both: Excess in the one breeds contempt: in the other, Hatred; when to sharpen the first, and when to sweeten the last, let Time and Occasion direct thy judgement.

CHAP. Lxxi.

IT is very requisite for a Prince that desires the continuance of Peace, in time of Peace to encourage, and respect his Commanders: When brave Spirits find neglect to be the effect of quiet times, they devise all means to remove the Cause, and by suggesting

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inducements to new Wars, disturb and unsettle the old Peace, buying private honour with publique danger.

CHAP. LXXII.

BE not covetous for priority in advising thy Prince to a doubtful Attempt, which concern's his State: if it prosper, the Glory must be his; if it fail, the dishonour will be thine: When the Spirit of a Prince is stopped in the discharge, it will recoyl and wound the first Adviser.

CHAP. LXXIII.

IF being the Commander of an army, thou espie'st a gross and manifest error in thine enemy, look well to thy self, for treachery is not far off: He whom desire of victory binds too much, is apt to stumble at his own Ruin.

CHAP. LXXIV.

IT is the height of a provident Commander not onely to keep his own designs indiscoverable to his Enemy; but likewise to be studious to discover his: He that can best do the one, and nearest guesses

guess at the other, is the next step to a conqueror. But he that fail's in both, must either ascribe his overthrow to his own Folly, or his victory to the hand of Fortune.

CHAP. LXXV.

IF thou be ambitious of Honour, and yet fearfull of the canker of Honour. envy, so behave thy self, that Opinion may be satisfied in this, that thou seekest Merit, and not Fame; and that thou attributest thy Preferment rather to Providence, than thy own Vertue: Honour is a due debt to the deserver; and who ever envyed the payment of a debt? a just advancement is a providentiall act of Providence.

CHAP. LXXVI.

IT behoves a Prince to be very circumspect before he make a League; which, being made, and then broke, is the forfeiture of his Honour: He that obtain's a Kingdom with the rupture of his faith, hath gain'd the Glory of a Conquest, but lost the honour of a Conquerour.

CHAP. LXXVII.

L Et States that aim at greatness, beware lest new Gentry multiply too fast, or grow too glorious; Where there is too great a disproportion betwixt the Gentry and the common Subject; the one grow's insolent; the other slavish. When the body of the Gentry grow's too glorious for a Corslet, there the heads of the vulgar wax too heavy for the Helmet.

CHAP. LXXVIII.

UPon the beleaguering of a city, let the Commander endeavour to take from the Defendants, all scruples which may invite them to a necessity of defence: Whom the fear of slavery necessitates to fight, the boldness of their resolution will disadvantage the assaylants, and diffucilitate their design: Sense of necessity justifies the War; and they are hopefull in their arms, who have no other hope but in their arms.

CHAP.

CHAP. LXXIX.

IT is good for States & Princes (if they use ambitious men for their advantage) so to order things, that they be still progressive, rather than retrograde: When ambitious men find an open passage, they are rather busie than dangerous; and if well watcht in their proceedings, they will catch themselves in their own snare, and prepare a way for their own destruction.

CHAP. LXXX.

OF all Recreations, Hunting is most proper to a Commander; by the frequency whereof he may be instructed in that necessary knowledge of situation, with pleasure; which, by earnest experience, would be dearly purchas'd. The Chase is a fair Resemblance of a hopefull War, proposing to the Pursuer a flying Enemy.

CHAP. LXXXI.

EXpect the army of thy Enemy on plaine and easie ground, and still avoid mountainous and rocky places,

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and straight passages, to the utmost of thy power : it is not safe to pitch any where, where thy forces cannot be brought together : He never deserv'd the name of a good Gamester, that hazards his whole Rest, upon less than the strength of his whole Game.

CHAP. LXXXII.

IT matters not much whether in government thou tread the steps of severe *Hannibal*, or gentle *Scipio*, so thy actions be honourable, and thy life vertuous : both in the one, and the other, is both defect and danger ; if not corrected, and supported by the fair Repute of some extraordinary endowments : No matter, whether black or white, so the Steed be good.

CHAP. LXXXIII.

IT is the safest way in a Martiall expedition, to commit the main charge to one: Companions in command beget confusion in the Camp : When two able Commanders are joyned in equall Commission, each is apt to think his own way best, and by mutuall thwarting each other,

other, both give opportunity to the Enemy.

CHAP. LXXXIV.

IT is a high point of Providence in a Prince to observe popular Sects in their first Rise, and with a severe hand, to nip them in the Bud: But being once full ag'd, it is wisdom not to oppose them with too strong a hand; lest in suppressing one, there arise two: a soft Current is soon stopped; but a strong stream resisted, breaks into many, or overwhelm's all.

CHAP. LXXXV.

IT makes very much to thy advantage to observe strictly the Nationall virtues, and vices and humours of foreign Kingdoms, whereby the times past shall read usefull Lectures to the times present: He that would see what shall be, let him consider what hath been.

CHAP. LXXXVI.

IF, like *Manlius*, thou commandest stout and great things, be like *Manlius* stout to execute great commands:

it is a great blemish in Sovereignty when the Will rores, and the Power whispers: if thou canst not execute as freely as thou commandst, command no more than what thou maist also freely execute.

CHAP. LXXXVII.

IF one Prince desire to obtain any thing of another, let him (if occasion will bear it) give him no time to advise: Let him endeavour to make him see a necessity of sudden resolution, and the danger either of Deniall, or Delay; He that gives time to resolve, gives pleasure to deny, and warning to prepare.

CHAP. LXXXVIII.

LEt not thine army at the first encounter be too prodigall in her assaults, but husband her strength for a dead life: When the enemy hath abated the fury of his first heat, let him then feel thou hast reserved thy forces for the last blow; So shall the honour he hath gained by his valour encrease the glory of thy victory: Fore-games when they prove are speediest, but after-games, if wisely play'd, are surest.

CHAP. LXXXIX.

IT is very requisite for a Prince to keep the Church always in proportion to the State. If the Government of the one be *Monarchicall*, and the other *Democrat-icall*, they will agree, like Metall joy-ned with clay, but for a while. Dura-ble is that State, where *Aaron* commands the people, and where *Moses* commands *Aaron*: But most happy in the continu-ance, where God commands both.

CHAP. xc.

LEt not the Covetousness of a Captain purloyn to his own use, or any way bereave his souldiers of any profit due unto their service, either in their means or spoils: Such injuries (being quickn'd by their daily necessities) are never forgot: What Souldiers earn with the hazard of their lives, (if not enjoy'd) prophesies overthrow in the next Bat-tell.

CHAP. xci.

IF a Prince expect vertuous Subjects, let his Subjects have a vertuous prin-
ce;

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so shall he the better punish the vices of his degenerate Subjects ; so shall thy trulier prize vertue, and follow 'it, being exemplified in their Prince.

CHAP. xcii.

IT is the property of a wise Commander, to cast an eye rather upon Actions, than upon persons; and rather to reward the merits of men than to read the Letters of Ladies : He that for favour, or reward, preferr's a worthless Souldier, betray's a Kingdom, to advance a Traytor.

CHAP. xciii.

WHere Order and Fury are well acquainted, the War prospers, and Souldiers end no less men then they begun : Order is quickened by Fury, and Fury is regulated by Order : But where Order is wanting, Fury runs her own way, and being an unthrif of its own strength, failing in the first assault, cravens ; and such beginning more than men, end less than women.

CHAP.

CHAP. xciv.

IT is the quality of a wise Commander, to make his Souldiers confident of his wisdom, and their own strength: if any danger be, to conceal it; if manifest, to lessen it: Let him possess his army with the justness of the War, and with a certainty of the victory. A good cause makes a stout heart, and a strong arm. They that fear an overthrow, are half conquered.

CHAP. xcv.

IT is requisite in a Generall to mingle love with the severity of his Discipline: they that cannot be induced to fear for love, will never be inforced to love for fear: Love opens the heart, Fear shuts it: That encourages, This compell's: And victory meets encouragement, but flees Compulsion.

CHAP. xcvi.

IT is the part of a well advised State never to entrust a weighty service, unto whom a noted injury or dishonour hath been done; He can never be zealous

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lous in performance of Service, the height of whose expectation can rather recover a lost name, than gain a fresh honour.

CHAP. xcvi.

THree ways there be to begin a Repute, and gain dignities in a Common-wealth: The first by the vertue of glorious Parents, which, till thou degeneratest too much, may raise thee upon the wings of Opinion: The second is by associating with those, whose actions are known to be eminent: The third, by acting some exploit, either publique or private, which in thy hand hath proved honourable. The two first may miss, being founded on Opinion: the last seldom fail's, being grounded upon Evidence.

CHAP. xcvi.

IF thou art call'd to the Dignity of a Commander, dignify thy place by thy Commands: and that thou maist be the more perfect in commanding others, practice upon thy self: Remember, thou art a servant to the publick weal. And therefore forget all private respects, either of kin or friend

friend : Remember thou art a Champion for a Kingdom ; forget therefore all private affections either of Love or Hate : He that would do his Countrey right , must not be too sensible of a personall wrong.

CHAP. xcix.

IT is the part of a wise commander to read Books , not so much as Men ; nor men so much as Nations : He that can discern the inclinations , conditions , and passions of a Kingdom , gains his Prince a great advantage both in Peace and War.

CHAP. c.

ANd you most High and Mighty Princes of this lower World , who at this intricate and various game of War , vie Kingdoms , and win Crowns ; and by the death of your renowned Subjects , gain the lives of your bold-hearted Enemies ; Know there is a *Quo Warranto* , Where to you are to give account of your Eye-glorious actions , according to the righteous rules of Sacred Justice : How warrantable it is to rend imperiall

imperiall Crowns from off the Soveraign heads of their too weak possessours; or to snatch Scepters from out the conquer'd hand of heaven-anoointed Majesty, and by your vast ambitions still to enlarge your large Dominions; with Kingdoms ravisht from their naturall Princes, judge you. O let your brave designs, and well-weighed actions, be as just as ye are glorious; and consider, that all your Wars, whose ends are not to defend your own possessions, or to recover your dispossessions, are but Princely injuries, which none but heaven can right. But where necessity strikes up her hard Alarms, or wrong'd Religion beats her zealous Marches, Go on, and prosper, and let both Swords and Stratagems proclaim a victory, whose nois'd renown may fill the world with your eternall Glory.

The End of the first Century.

Enchi-

ENCHIRIDION.

The Second Book.

Cent. 2.

CHAP. II.

A Promise is a child of the understanding and the understanding begets it, the will brings it forth: he that performs it, delivers the mother: he that breaks it, murders the child. If he be begotten in the absence of the understanding, it is a Bastard; but the child must be kept. If thou mistrust thy understanding, promise not; if thou hast promised, break it not: it is better to maintain a Bastard, than to murder a child.

CHAP. III.

Charity is a naked child, giving honey to a Bee without wings: naked, because excuseless and simple; a child, be-

because tender and growing : giving honey , because honey is pleasant and comfortable : to a Bee , because a Bee is laborious and deserving ; without wings , because helpless , and wanting . If thou deniest to such , thou killest a Bee ; If thou giv'st to other than such , thou preserv'st a Drone .

CHAP. III.

BEfore thy undertaking of any design , weigh the glory of thy action with the danger of the attempt : if the glory outweigh the danger , it is cowardize to neglect it : if the danger exceed the glory , it is rashness to attempt it : if the Balances stand poiz'd , let thy own Genius cast them .

CHAP. IV.

Wouldst thou know the lawfulness of the action which thou desirest to undertake ? let thy devotion recommend it to divine blessing : if it be lawfull , thou shalt perceive thy heart encouraged by thy prayer : if unlawfull , thou shalt find thy prayer discourag'd by thy heart . That action is not warrantable ,

giving able, which either blushes to begg a
nt and blessing, or having succeeded, dares
Bee in not present thanksgiving.

CHAP. v.

IF evill men speak good, or good men
evill of thy conversation, examin all
thy actions, and suspect thy self. But if
evill men speak evill of thee, hold it as
thy honour, and by way of thankful-
ness, love them, but upon condition,
that they continue to hate thee.

CHAP. vi.

IF thou hope to please all, thy hopes
are vain; if thou fear to displease
some, thy fears are idle. The way to
please thy self is not to displease the best;
and the way to displease the best, is to
please the most: if thou canst fashion
thy self to please all, thou shalt displease
him that is *All in All*.

CHAP. vii.

IF thou neglectest thy love to thy neigh-
bour, in vain thou professest thy
love to God: for by thy love to God,
the love to thy neighbour is begotten,
and

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and by the love to thy neighbour, thy love to God is nourisht.

CHAP. viii.

THy ignorance in unrevealed Mysteries, is the mother of a saving Faith; and thy understanding in revealed Truths, is the mother of a sacred Knowledge: understand not therefore that thou maist believe, but beleeve that thou maist understand: understanding is the wages of a lively Faith, and Faith is the reward of an humble ignorance.

CHAP. ix.

PRide is the ape of charity, in show not much unlike; but somewhat fuller of action. In seeking the one, take heed thou light not upon the other: they are two Parallels; never but asunder: charity feeds the poor, so does pride: charity builds an Hospitall, so does pride: in this they differ: charity gives her glory to God; pride takes her glory from man.

CHAP.

CHAP. x.

HAST thou lost thy money, and dost thou mourn? another lost it before thou hadst it; be not troubled: perchance if thou hadst not lost it, now it had lost thee for ever: think therefore what thou rather hast escaped than lost: perhaps thou hadst not been so much thy own, had not thy money been so little thing.

CHAP. xi.

FLATTER not thy self in thy faith to God, if thou wantest charity for thy neighbour; and think not thou hast charity for thy neighbour; if thou wantest faith to God; where they are not both together, they are both wanting, they are both dead, if once divided.

CHAP. xii.

BE not too slow in the breaking of a sinfull custom: a quick couragious resolution is better than a gradual deliberation: in such a combate, he is the bravest souldier that lay's about him without fear or wit. Wit pleads; fear disheartens; he that would kill *Hydra*, had better

better strike off one neck than five head
fell the Tree, and the Branches a
soon cut off.

CHAP. XIII.

BE carefull rather of what thou do'st
than of what thou hast: for what
thou hast is none of thine, and will leave
thee at thy death, or thou the pleasure
of it, in thy sickness. But what thou
do'st, is thine, and will follow thee to
thy grave, and plead for thee or against
thee at thy Resurrection.

CHAP. XIV.

IF thou enjoyest not the God of love
thou canst not obtain the love of God
neither untill then canst thou enjoy
a desire to love God, nor relish the love
of God: thy love to God is nothing but
a faint reflection of Gods love to thee
till he please to love thee, thy love can
never please him.

CHAP. XV.

Let not thy fancy be guided by thine
eye; nor let thy will be govern-
ed by thy fancy: thine eye may be de-
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ceived in her object, and thy fancy may be deluded in her subject: let thy understanding moderate between thine eye, and thy fancy; and let thy judgement arbitrate between thy fancy and thy will; so shall thy fancy apprehend what is true: so shall thy will elect what is good.

CHAP. XVI.

ENdeavour to subdue as well thy irascible, as thy concupiscible affections: to endure injuries with a brave mind, is one half of the conquest; and to abstain from pleasing evils with a courageous spirit is the other: the summe of all humanity, and height of morall perfection, is *Bear and Forbear.*

CHAP. XVII.

IF thou desire not to be too poor, desire not to be too rich: He is rich, not that possesse much, but he that covets no more: and he is poor, not that enjoy's little, but he that wants too much: the contented mind wants nothing which it hath not: the covetous mind wants not onely what it hath not, but likewise what it hath.

CHAP. XVIII.

THe outward senses are the common Cinque-ports where every subject lands towards the understanding: The ear hear's confused noise, and presents it to the common sense. The common sense distinguishes the severall sounds, and convey's it to the fancy: the fancy wildly descants on it: the understanding (whose object is truth) apprehending it to be Musick, commends it to the judgement: The judgement severally and joyntly examines it, and recommends it to the will: the will (whose object is good) approves it, or dislikes it; and the memory records it. And so in the other senses according to their subjects. Observe this *progress*, and thou shalt easily find where the defect of every action lies.

CHAP. XIX.

THe way to subject all things to thy self, is to subject thy self to Reason. thou shalt govern many, if Reason govern thee: wouldst thou be crowned the Monarch of a little world? Command thy self.

CHAP.

CHAP. xx.

THough thou givest all thou hast for charity sake, and yet retainest a secret desire of keeping it for thy own sake, thou rather leavest it than forsakest it: He that hath relinquish't all things, and not himself, hath forsaken nothing; he that sets not his heart on what he possesses, forsaketh all things, though he keep his possessions.

CHAP. xxi.

SEarch into thy self before thou accept the ceremony of honour: if thou art a Palace, honour (like the Sunbeams) will make thee more glorious: if thou art a Dunghill, the Sun may shine upon thee, but not sweeten thee. Thy Prince may give thee honour, but not make thee honourable.

CHAP. xxii.

EVery man is a King in his own Kingdom. If Reason command, and passion obey, his government speaks a good King: if thine inordinate affection rules, it shews a proud Rebell; which,

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if thou destroy not, will depose thee : there is no mean between the death of a Rebell, and the life of a Prince.

CHAP. xxiii.

A Vow, promise, and a resolution, have all one object, onely differ in respect of the persons to whom they are made ; the first, is between God and man. The second, between man and man ; the third, between man and his own soul, they all bind, if the object be lawfull, to necessity of performance : if unlawfull, to the necessity of sin : they all take thee prisoner : if the object be lawfull, thy performance hath redeem'd thee ; if unlawfull, blood and tears must ransom thee.

CHAP. xxiv.

IF thou hast any business of Consequence in agitation, let thy Care be reasonable, and seasonable : continuall standing bent weakens the Bow : too hasty drawing breaks it. Put off thy cares with thy cloaths : so shall thy Rest strengthen thy labour ; and so shall thy labour sweeten thy Rest.

CHAP.

CHAP. xxv.

WHen thy inordinate affections do flame towards transitory happiness, quench them thus: think with thy self; if my Prince should give me what honour he hath to bestow, or bestow on me what wealth he hath to give, it could not stay with me, because it is transitory; nor I with it, because I am mortall: then revise thy affections, and weigh them with their object, and thou wilt either confess thy folly, or make a wiser choice.

CHAP. xxvi.

With three sorts of men enter no serious friendship: the ingratefull man; the Multiloquious man; the Coward: the first cannot prize thy favours; the second cannot keep thy Counsell; the third dare not vindicate thy Honour.

CHAP. xxvii.

IF thou desire the time should not pass too fast, use not too much pastime: thy life in jollity blazes like a Taper in the wind: the blast of honour

wasts it, the heat of pleasure melts it; if thou labour in a painfull calling, thou shalt be less sensible of the flux of Time, and sweetlier satisfied at the time of Death.

CHAP. XXVII.

GOD is *Alpha* and *Omega*, in the great world; endeavour to make him so in the little world; make him thy evening Epilogue, and thy morning Prologue; practice to make him thy last thought at night when thou sleepest; and thy first thought in the morning when thou awakest; so shall thy fancy be sanctified in the night, and thy understanding rectified in the day; so shall thy rest be peacefull, thy labours prosperous, thy life pious, and thy death glorious.

CHAP. XXIX.

Every circumspect in the choise of thy company. In the society of thine equals thou shalt enjoy more pleasure; in the society of thy superiours thou shalt find more profit: to be the best in the company, is the way to grow worse: the best means to grow better, is to be the worst there.

CHAP.

CHAP. xxx.

THink of God (especially in thy devotion) in the abstract , rather than the concrete ; if thou conceive him good , thy finite thoughts are ready to terminate that good in a conceiv'd subject ; if thou think him great , thy bounded conceit is apt to cast him into a comprehensible figure : conceive him therefore , a diffused goodness without quality , and represent him an incomprehensible greatness without quantity.

CHAP. xxxi.

IF thou and true Religion be not as yet met , or met unknown ; by these marks thou shalt discover it. First , it is a Religion that takes no pleasure in the expence of blood. Secondly , it is a Religion whose Tenents cross not the book of Truth. Thirdly , it is a Religion , that takes most from the creature , and gives most to the creatour : if such a one thou meet with , assure thy self it is the right , and therefore profess it in thy Life , and protect it to thy Death.

CHAP. xxxii.

Let another passion be a lecture to thy reason, and let the Shipwrack of his understanding be a Seamark to thy passion : so shalt thou gain strength out of his weakness; safety out of his danger; and raise thy self a building out of his ruines.

CHAP. xxxiii.

IN the height of thy prosperity expect adversity, but fear it not; if it come not, thou art the more sweetly possessest of the happiness thou hast, and the more strongly confirmed; if it come, thou art the more gently dispossessest of the happiness thou hadst, and the more firmly prepared.

CHAP. xxxiv.

TO tremble at the sight of thy sin, makes thy faith the less apt to tremble : the Devils beleeve, and tremble, because they tremble at what they beleeve; their belief brings trembling : thy trembling brings belief.

CHAP.

CHAP. xxxv.

AUthology is the way to Theology, untill thou seest thy self empty, thou wilt not desire to be fill'd: he can never truly relish the sweetness of Gods mercy, that never tasted the bitterness of his own Misery.

CHAP. xxxvi.

IS any outward affliction fallen upon thee, by a temporary loss? advise with thy self, whether it be recoverable, or not: if it be, use all such lawful and speedy means (the violence and unseasonableness whereof may not disadvantage thee in the pursuit) to recover it; if not recoverable, endure with patience what thou canst not recure with pains: he that carnally afflicts his soul for the loss of a transitory good, casts away the kernell, because he hath lost the shell.

CHAP. xxxvii.

NAturall anger glances into the breast of wise men, but rests in the bosom of fools: in them, it is infirmity;

in these, a sin: there is a naturall anger; and there is a spirituall anger; the common object of that, is the person; of this, his vice: he that is always angry with his sin, shall seldom sin in his anger.

CHAP. XXXVIII.

IF any hard affliction hath surprized thee, cast one eye upon the hand that sent it; and the other, upon the sin that brought it; if thou thankfully receive the message, he that sent it will discharge the messenger.

CHAP. XXXIX.

ALl passions are good or bad, according to their objects: where the object is absolutely good, there the greatest passion is too little: where absolutely evill, there the least passion is too much: where indifferent, there a little is enough.

CHAP. XL.

WHen thou dost evil that good may come thereby, the evill is surely thine: if good should happen to ensue upon

upon the evill which thou hast done; the good proceeds from God; if therefore thou do evill, thereby to occasionate a good, thou laist a bad foundation for a good building; and servest the Devill that God may serve thee: where the end of evill is good in the intention, there the end of that good is evill in the extension.

CHAP. XL-I.

BE as farr from desiring the popular love, as fearfull to deserve the popular hate: ruine dwells in both: the one will hug thee to death; the other will crush thee to destruction: to escape the first, be not ambitious; to avoid the second, be not seditious.

CHAP. XLII.

WHen thou seest misery in thy brothers face, let him see mercy in thine eye; the more the oyl of mercy is pow'rd on him by thy pity, the more the oyl in thy Cruse shall be encreased by thy Piety.

CHAP. XLIII.

REad not books alone, but men; and amongst them chiefly thy self: if thou find any thing questionable there, use the Commentary of a severe friend, rather then the gloss of a sweet-lipt flatterer: there is more profit in a distastfull truth, than deceitfull sweetness.

CHAP. XLIV.

IF the opinion of thy worth invite any to the desire of thy acquaintance, yeeld him a respect sutable to his quality: too great a reservation will expose thee to the sentence of Pride; too easie access will condemn thee to the censure of Folly: things too hardly endeavour'd, discourage the seeker: to easily obtain'd disparage the thing sought for: too easily got, is lowly priz'd; and quickly lost.

CHAP. XLV.

WHen conveniency of time hath ripen'd your acquaintance, be cautious what thou say'st, and courteous in what

what thou do'st : observe his inclination : if thou find him weight, make him thine own, and lodg him in a faithfull bosom : be not rashly exceptionous, nor rudely familiar : the one will breed contention ; the other contempt.

CHAP. XLVI.

WHen Passion is grounded upon Fancie, it is commonly but of short continuance : Where the foundation is unstable, there the building is not lasting, He that will be angry for any Cause, will be angry for no Cause ; and when the understanding perceives the cause vain, then the judgement proclaims the effect voyd.

CHAP. XLVII.

IF thou desire to purchase Honour with thy wealth ; consider first how that wealth became thine : if thy labour got it, let thy wisdom keep it : if Oppression found it, let Repentance restore it : if thy parents left it, let thy vertues deserve it : so shall thy honour be safer, better, and cheaper.

CHAP.

CHAP. XLVIII.

SIn is a *Basilisk*, whose eyes are full of Venom, if the eye of thy soul see her first, it reflects her own poyson and kills her: if she see thy soul, unseen, or seen too late, with her poyson, she kills thee: Since therefore thou canst not escape thy Sin, let not thy Sin escape thy observation.

CHAP. XLIX.

IF thou expect'st to rise by the means of Him, whom thy Fathers greatness rais'd from his service to court preferment, thou wilt be deceived: For the more in esteem thou art, the more sensible is He of what he was, whose former servitude will be Chronicled dy thy advancement, and glory obscured by thy greatness: How ever he will conceive it a dead service, which may be interpreted by thee, as a merited Reward, rather than a meritorius benefit.

CHAP. L.

TRust not to the promise of a common swearer, for he that dare sin against

against God , for neither profit nor pleasure , will trespass against thee for his own advantage. He that dare break the precepts of his Father , will easily be perswaded to violate the promise unto his Brother.

CHAP. LI.

LEt the greatest part of the news thou hearest be the least part of what thou beleevest , lest the greatest part of what thou beleevest be the least part of what is true. Where lies are easily admitted , the Father of lies will not easily be excluded.

CHAP. LII.

DEliberate long , before thou consecrate a Friend ; and when thy impartiall judgement concludes him worthy of thy bosom , receive him joyfully , and entertain him wisely : impart thy secrets boldly , and mingle thy thoughts with his : He is thy very self ; and use him so : if thou firmly think him Faithfull , thou mak'st him so.

CHAP.

CHAP. LIII.

AS there is no worldly gain, without some loss; so there is no worldly loss without some gain. If thou hast lost thy wealth, thou hast lost some trouble with it: if thou art degraded from thy Honour thou art likewise freed from the stroke of envie; if sickness hath blurr'd, thy beauty, it hath deliver'd thee from pride; Set the allowance against the loss, and thou shalt find no loss great; He loses little or nothing, that reserves himself.

CHAP. LIV.

IF thou desire to take the best advantage of thy self (especially in matters where the Fancy is most imploy'd) keep temperate diet, use moderate exercise, observe seasonable, and set hours for Rest; Let the end of thy first sleep arise thee from thy Repose: Then hath thy Body the best temper; Then hath thy Soul the least incumbrance: Then no noise shall disturb thy Ear; No object shall divert thine Eye: Then, if thy sprightly Fancie transport thee not beyond

yond the common pitch, and shew thee not the *Magazin* of high invention, return thee to thy wanton Bed, and there conclude thy self more fit to wear thy *Mistresses* Favour, then *Apollor* Bayes.

CHAP. LV.

IF thou art rich, strive to command thy money, lest she command thee: if thou know how to use her, she is thy *Servant*: if not, thou art her *Slave*.

CHAP. LVI.

BRing thy daughter a husband of her own Religion, and of no hereditary disease; Let his wisdom outweigh his wealth: Let his parentage excell his person, and let his years exceed hers: Let thy prayers recommend the rest to providence: if he prove, thou hast found a Son: if not, thou hast lost a Daughter.

CHAP. LVII.

SO use Prosperity, that Adversity may not abuse thee: if in the one, Security admits no fears; in the other, Despair will afford no hopes: He that in Prosperity

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rity can foretell a danger, can in adversity foresee deliverance.

CHAP. LVIII.

IF thy faith have no doubts, thou hast just cause to doubt thy faith; and if thy doubts have no hope, thou hast just reason to fear despair; When therefore thy doubts shall exercise thy faith, keep thy hopes firm to qualifie thy doubts; So shall thy Faith be secured from doubts: So shall thy doubts be preserved from despair.

CHAP. LIX.

IF thou desire to be truly valiant, fear to do any injury: He that fears not to do evill, is always afraid to suffer evill: He that never fears is desperate: And he that fears always, is a Coward: He is the true valiant man, that dares nothing but what he may, and fears nothing but what he ought.

CHAP. LX.

ANger may repast with thee for an hour, but not repose for a night: The continuance of Anger is Hatred, the

the continuance of Hatred turns Malice.
That anger is not warrantable, which
hath seen two Suns.

CHAP. LXI.

IF thou standest guilty of oppression;
or wrongfully possessest of anothers
Right; see, thou make Restitution
before thou givest an Alms: if otherwise,
what art thou but a Thief, and makest
God thy Receiver?

CHAP. LXII.

WHen thou pray'st for spirituall Gra-
ces, let thy prayer be absolute;
When, for temporal Blessings, add a
Clause of Gods pleasure: in both, with
Faith, and Humiliation: So shalt thou
undoubtedly receive what thou de-
sirest, or more, or better; Never prayer
rightly made, was made unheard, or
heard, ungranted.

CHAP. LXIII.

HE that gives all, though but lit-
tle, gives much; because God
looks not to the quantity of the Gift,
but to the quality of the Giver; He
that

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that desires to give more than he can,
hath equall'd his Gift to his desire, and
hath given more than he hath.

CHAP. LXIV.

BE not too greedy in desiring Riches,
nor too eager in seeking them :
nor too covetous in keeping them ; nor
too passionate in losing them : the first
will possess thy soul of discontent ; The
second will dispossess thy body of Rest ;
The third will possess thy wealth of
thee ; The last will dispossess thee of thy
self : He that is too violent in the con-
cupiscible will be as violent in the ira-
scible.

CHAP. LXV.

BE not too rash in the breaking of an
inconvenient custom : As it was
gotten, so leave it by degrees. Danger
attends upon too sudden Alterations :
He that pulls down a bad building by
the great, may be ruin'd by the fall : But
he that takes it down Brick by Brick,
may live to build a Better.

CHAP.

CHAP. LXVI.

IF thou desire that inestimable Grace of saving Faith, detest that insatiable vice of damnable Covetousness: it is impossible, one heart (though never so double) should lodge both: Faith possesses thee of what thou hast not; Covetousness dispossesses thee of what thou hast: Thou canst not serve God, unless Mammon serve thee.

CHAP. LXVII.

BEware of him that is slow to Anger: Anger when it is long in coming, is the stronger when it comes, and the longer kept. Abused patience turns to fury: When Fancy is the ground of passion, that understanding which composes the Fancy qualifies the passion; But when Judgement is the ground, the Memory is the Recorder.

CHAP. LXVIII.

HE that professes himself thy open enemy, arms thee against the evil he means thee, but he that dissembles himself thy secret Friend, strikes beyond

yond Caution, and wounds above Cure :
From the first , thou maist deliver thy
self : From the last , good Lord deli-
ver thee.

CHAP. LXIX.

IF thou hast wrong'd thy brother in
thought , reconcile thee to him in
thought ; if thou hast offended him
in words , let thy reconciliation be in
words : if thou hast trespassed against
him in deeds , by deeds be reconciled
to him : That Reconciliation is most
kindly which is most in kind.

CHAP. LXX.

Not to give to the poor is to take
from him: Not to feed the hungry ,
if thou hast it , is the utmost of thy pow-
er to kill him : That therefore thou
maist avoid both Sacriledg and Mur-
ther , be charitable.

CHAP. LXXI.

So often as thou remembrest thy sins
without Grief, so often thou repeatest
those sins for not grieving : He that
will not mourn for the Evill which he
hath

hath done, gives earnest for the Evill
 he means to do; Nothing can assuage
 that fire which Sin hath made, but one-
 ly that Water which Repentance hath
 drawn.

CHAP. LXXII.

Look well before thou leap into the
 chair of Honour: The higher
 thou climbest the lower thou fallest, un-
 less Verrue preserve thee: if Gold or
 Favour advance thee, thy Honour is
 pinn'd upon the wheel of Fortune:
 When the wheel shall turn, thy Ho-
 nour falls, and thou remain'st an ever-
 lasting Monument of thy own ambiti-
 ous folly.

CHAP. LXXIII.

WE are born with our temptations:
 Nature sometimes presses us to e-
 vill, sometimes provokes us unto good,
 therefore thou givest her more than her
 due, thou nourishest an enemy; if less
 then is sufficient, thou destroyest a
 friend: Moderation will prevent both.

D CHAP.

CHAP. LXXIV.

IF thou scorn not to serve Luxury in thy Youth, Chastity will scorn thy service in thy Age; and that the Will of thy green years thought no Vice in the acting, the Necessity of thy gray hairs makes no Vertue, in the forbearing: Where there is no Conflict, there can be no Conquest; where there is no Conquest, there is no Crown.

CHAP. LXXV.

THOU didst nothing towards thy own Creation, for thou wert created for thy Creators glory; Thou must do something towards thy own Redemption, for thou wert redeemed for thy own good: He that made thee without thee, will not save thee without thee.

CHAP. LXXVI.

WHEN thy tongue and heart agree not in confession, that confession is not agreeable to Gods pleasure: He that confesses with his tongue, and wants confession in his heart, is either a vain man,

man ; or an Hypocrite : He that hath confession in his heart , and wants it in his tongue , is either a proud man , or a timorous.

CHAP. LXXVII.

GOld , is *Cæsars* Treasure , Man is Gods : Thy Gold hath *Cæsars* image , and thou hast Gods ; Give therefore those things unto *Cæsar* which are *Cæsars* ; and unto God , which are Gods.

CHAP. LXXVIII.

IN the Commission of evill , fear no man so much as thy own self : Another is but one witness against thee : Thou art a thousand : Another thou maist avoid , but thy self thou canst not ; Wickedness is its own punishment.

CHAP. LXXIX.

IN thy Apparell avoyd Singularity , Profuseness , and Gaudiness ; Be not too early in the fashion ; nor too late : Decency is the half-way between Afflictation and Neglect : The Body is the shell of the Soul ; Apparell is the Husk of that Shell ; The Husk often tells you what the Kernell is.

CHAP. LXXX.

LEt thy recreation be manly, moderate, seasonable, lawful; if thy life be Sedentary, more tending to the exercise of thy Body; if active, more to the refreshing of thy mind: The use of Recreation is to strengthen thy Labour, and sweeten thy Rest.

CHAP. LXXXI.

BE not censorious, for thou know'st not whom thou judgest; it is a more dextrous error to speak well of an evill man than ill of a good man. And safer for thy judgement to be misled by simple Charity, than uncharitable Wisdom: He may tax others with privilege, that hath not in himself, what others may tax.

CHAP. LXXXII.

TAke heed of that Honour, which thy wealth hath purchased thee, for it is neither lasting, nor thine own. What money creates, money preserves: if thy wealth decays, thy Honour dies; it is but a slippery happiness which Fortunes can give, and Frowns can take;
and

and not worth the owning which a nights Fire can melt, or a rough Sea can drown.

CHAP. LXXII.

IF thou canst desire any thing not to be repented of, thou art in a fair way to Happiness; if thou hast attain'd it, thou art at thy ways end; He is not happy who hath all that he desires, but that desires nothing but what is good; if thou canst not do what thou need'st not repent, yet endeavour to repent what thy necessity hath done.

CHAP. LXXXIV.

SPend a hundred years in Earths best pleasures; and after that, a hundred more; to which being spent, add a thousand; and to that, ten thousand more; the last shall as surely end, as the first are ended; and all shall be swallowed with Eternity: He that is born to day, is not sure to live a day; He that hath lived the longest, is but as he that was born yesterday: The Happiness of the one is, That he hath liv'd; the Happiness of the other is, That he may live; and the lot of both

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is, That they must die : it is no happiness to live long, nor unhappiness to die soon : Happy is he that hath liv'd long enough, to die well.

CHAP. LXXXV.

BE carefull to whom thou givest, and how : He that gives to him that deserves not, loses his gift, and betrays giver. He that conferrs his gift upon a worthy receiver, makes many debtors, and by giving, receives. He that gives for his own ends, makes his gift a bribe, and the receiver a prisoner : He that gives often, teaches requittance to the receiver and discovers a crafty confidence in the giver.

CHAP. LXXXVI.

HAth any wronged thee ? Be bravely reveng'd : Sleight it, and the work's begun ; Forgive it, and 'tis finisht : He is below himself that is not above an injury.

CHAP. LXXXVII.

LEt not thy passion miscall thy Child, lest thou prophesie his fortunes : Let
not

not thy tongue curse him, lest thy curse return from whence it came: Curses sent in the room of blessing are driven back with a double vengeance.

CHAP. LXXXVIII.

IN all the Ceremonies of the Church which remain indifferent, do according to the constitution of that Church where thou art: The God of Order and Unity; who created both the Soul and the Body, expects Unity in the one and Order in both.

CHAP. LXXXIX.

Let thy religious Fast be a voluntary abstinence, not so much from Flesh, as Fleahly thoughts: God is pleased with that Fast which gives to another, what thou deniest to thy self; and when the afflicting of thy own Body, is the repairing of thy Brothers. He fasts truly that abstains sadly; grieves really, gives cheerfully, and forgives charitably.

CHAP. xc.

IN the hearing of Mysteries keep thy tongue quiet: five words cost Zacharias forty weeks silence: In such heights, convert thy Questions into Wonders;

ders ; and let this suffice thee , The Reason of the Deed , is the power of the Doer.

CHAP. xc i.

DEride not him whom the looser world calls Puritan, lest thou offend a little one : if he be an Hypocrite, God, that knows him, will reward him ; if zealous, that God that loves him, will revenge him : if he be good, he is good to Gods Glory : if evill, let him be evill at his own charges : He that judges, shall be judged.

CHAP. xc ii.

SO long as thou art ignorant, be not ashamed to learn : He that is so fondly modest, not to acknowledge his own defects of knowledge, shall in time, be so fondly impudent to justifie his own ignorance : ignorance is the greatest of all infirmities ; and justified, the chiefest of all Follies.

CHAP. xc iii.

IF thou be a Servant, deal just by thy Master, as thou desirest thy Servant should deal with thee : Where thou art commanded, be obedient : where not com-

commanded, be provident : Let diligence be thy Credit ; Let faithfulness be thy crown ? Let thy Masters credit be thy care , and let his welfare be thy content : Let thine Eye be single , and thy heart humble : Be Sober , that thou maist be circumspect : He that in Sobriety is not his own man , being drunk , whose is he ? Be neither contentious , nor lascivious : The one shew's a turbulent Heart ; The other an idle Brain . A good Servant is a great Master .

CHAP. xciv.

LET the Foundation of thy Affection be Vertue , then make the Building as rich , and as glorious as thou canst : if the Foundation be Beauty , or Wealth , and the building Vertue , the Foundation is too weak for the Building ; and it will fall : Happy is he , the Pallace of whose affection is founded upon Vertue , wal'd with Riches , glaz'd with Beauty , and roof'd with Honour .

CHAP. xc v.

IF thy mother be a widow , give her double honour , who now acts the
D S part

part of a double Parent. Remember her nine moneths burthen, and her tenth moneths travell : forget not her indulgence, when thou didst hang upon her tender breast. Call to mind her prayers for thee before thou cam'st into the world ; and her cares for thee when thou wert come into the world. Remember her secret Groans, her affectionate tears, her broken slumbers, her daily fears, her nightly frights. Relieve her wants ; cover her imperfections ; comfort her age ; and the widows husband will be the Orphans Father.

CHAP. xcvi.

AS thou desirest the love of God & man, beware of Pride: it is tumor in thy mind that breaks and poysons all thy actions ; it is a worm in thy treasure which eats and ruines thy estate : it loves no man ; is beloved of no man ; it disparages vertue in another by detraction ; it disrewards goodness in it self, by vain glory : the friend of the flatterer, the mother of envy, the nurse of fury, the band of luxury, the sin of devils, and the devill in mankind : it hates superi-

perious, it scorns inferiours, it owns no equals: in short, till thou hate it, God hates thee.

CHAP. xcvi.

SO behave thy self among thy children, that they may love and honour thy presence: be not too fond, least they fear thee not: be not too bitter, least they fear thee too much; too much familiarity will embolden them; too little countenance will discourage them: so carry thy self, that they may rather fear thy displeasure, than thy correction: when thou reprov'st them, do it in season; when thou correct'st them, do it not in passion: as a wise child makes a happy father, so a wise father makes a happy child.

CHAP. xcvi.

When thy hand hath done a good act, ask thy heart if it be well done: the matter of a good action is the deed done; the form of a good action is the manner of the doing: in the first, another hath the comfort, and thou the glory; in the other, thou hast the com-

fort, and God the glory : that deed is ill done wherein God is no sharer.

CHAP. xcix.

Would'st thou purchase Heaven? advise not with thy own ability. The prize of Heaven is what thou hast? examin not what thou hast, but what thou art: give thy self, and thou hast bought it: if thy own vileness be thy fears, offer thy self and thou art precious.

CHAP. c.

THe Birds of the air die to sustain thee; Beasts of the field die to nourish thee; the Fishes of the Sea die to feed thee. Our stomachs are their common Sepulcher. Good God! with how many deaths are our poor lives patcht up! How full of death is the miserable life of momentany man!

The end of the second Century.

THE

T H E
Third Century.

CHAP. I.

IF thou take pains in what is good, the pains vanish, the good remains: if thou take pleasure in what is evil, the evil remains, and the pleasure vanishes: what art thou the worse for pains, or the better for pleasure, when both are past?

CHAP. II.

IF thy fancy, and judgement have agreed in the choice of a fit wife, be not too fond, least she surfeit, nor too peevish, least she languish; love so, that thou mayst be fear'd; rule so, that thou mayst be honour'd: be not too diffident, least thou reach her to deceive thee, nor too suspicious, least thou reach her to abuse thee: if thou see a fault, let

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thy love hide it; if she continue it let thy wisdom reprove it: reprove her not openly, least she grow bold: rebuke her not tauntingly; least she grow spitefull: proclaim not her beauty, least she grow proud: boast not her wisdom, least thou be thought foolish; shew her not thy imperfections, least she disdain thee: pry not into her Dairy, least she despise thee: Prophane not her ears with loose communication, least thou defile the sanctuary of her modesty: an understanding husband makes a discreet wife; and she, a happy husband.

CHAP. III.

WRinkle not thy face with too much laughter, lest thou become ridiculous; neither wanton thy heart with too much mirth, least thou become vain; the suburbs of folly is vain mirth, and profuseness of laughter, is the City of fools.

CHAP. IV.

Let thy tongue take counsell of one eye, rather than of two ears; let the news thou reportest be rather stale than false.

false, least thou be branded with the name of a lyar. It is an intolerable dishonour to be that which onely to be call'd so, is thought worthy of a Strap.

CHAP. v.

L Et thy discourse be such as thy judgement may maintain, and thy company may deserve. In neglecting this, thou lovest thy words; in not observing the other, thou lovest thy self. Give wash to swine, and wort to men; so shalt thou husband thy gifts to the advantage of thy self, and shape thy discourse to the advancement of thy hearer.

CHAP. vi.

Dost thou roar under the Torments of a Tyrant; weigh them with the sufferance of thy Saviour, and they are no plague. Dost thou rage under the Bondage of a raving Conscience? compare it to thy Saviours passion, and it is no pain. Have the tortures of Hell taken hold of thy despairing soul; compare it to thy Saviours torments, and it is no punishment: what sense unequally compares,

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pares, let faith enterchangeably apply, and thy pleasures have no comparison. Thy sins are the Authors of his sufferings; and his hell is the price of thy heaven.

CHAP. VII.

ARt thou banisht from thy own Countrey? thank thy own folly: hadst thou chosen a right home, thou hadst been no Exul: hadst thou commanded thy own Kingdom, all Kingdoms had been thy own: the fool is banisht in his own Countrey; the wiseman is in his own Countrey, though banisht: the fool wanders, the wiseman travels.

CHAP. VIII.

IN seeking vertue, if thou find poverty, be not ashamed: the fault is none of thine. Thy honour, or dishonour is purchased by thy own actions. Though vertue give a ragged livery, she gives a golden Cognizance: If her service make thee poor, blush not. Thy poverty may disadvantage thee, but not dishonour thee.

CHAP.

CHAP. IX.

GAze not on Beauty too much, lest it blast thee; nor too long, lest it blind thee; nor too near, lest it burn thee: if thou like it, it deceives thee; if thou love it, it disturbs thee; if thou lust after it, it destroys thee: if verue accompany it, it is the hearts paradise, if vice associate it, it is the souls purgatory: it is the wisemans Bonfire, and the fools Furnace.

CHAP. X.

IF thou wouldst have a good servant, let thy servant find a wise master: let his food, rest, and wages be seasonable; let his labour, recreations, and attendance depend upon thy pleasure: be not angry with him too long, lest he think thee malicious; nor too soon, lest he conceive thee rash; nor too often, lest he count thee hamorous. Be not too fierce lest he love thee not; nor too remiss, lest he fear thee not; nor too familiar, lest he prize thee not. In brief, whilst thou giv'st him the liberty of a servant, beware thou losest not the Majesty of a Master.

CHAP.

CHAP. XI.

IF thou desirest to be chaste in Wedlock, keep thy self chaste before thou wedd'st : he that hath known pleasure unlawfully, will hardly be restrained from unlawfull pleasure. One woman was created for one man. He that strays beyond the limits of liberty, is brought into the verge of Slavery. Where one is enough, two are too many, and three are too few.

CHAP. XII.

IF thou would'st be justified acknowledge thy injustice: he that confesses his sin, begins his journey towards salvation: he that is sorry for it, mends his pace: he that forsakes it, is at his journey's end.

CHAP. XIII.

BEfore thou reprehend another, take heed thou art not culpable in what thou goest about to reprehend. He that cleanses a blot with blotted fingers, makes a greater blur.

CHAP.

CHAP. xiv.

BEWARE of drunkenness, lest all good men beware of thee; where drunkenness reigns, there reason is an Exile; vertue a stranger; God an Enemy; Blasphemy is wit, Oaths are Rhetorick, and Secrets are Proclamations. *Noah* discover'd that in one hour, drunk, which sober, he kept secret six hundred years.

CHAP. xv.

WHAT thou givest to the poor, thou securest from the Thief, but what thou withhold'st from his necessity, a Thief possesses. Gods Exchequer is the poor mans Boy: when thou strik'st a Tally, he becomes thy debtor.

CHAP. xvi.

TAKE no pleasure in the folly of an Idiot, not in the fancy of a Lunatick nor in the frenzie of a Drunkard. Make them the object of thy pity, not of thy pastime; when thou behold'st them, behold how thou art beholding to him that suffered thee not to be like them. There is no difference between thee and them, but Gods favour.

CHAP.

CHAP. xvii.

IF being in eminent place, thou hast incurr'd the Obloquy of the multitude, the more thou endeavourest to stop the stream, the more it overflow's; wisely rather divert the course of the vulgar humour, by divulging and spreading some ridiculous noveltie, which may present new matter to their various fancy, and stave their tongues from off thy worried name. The first subject of the common voice, is the last news.

CHAP. xviii.

IF thou desire to see thy child vertuous, let him not see his fathers vices: Thou canst not rebuke that in them, that they behold practis'd in thee; till reasons be ripe, examples direct more than precepts: Such as thy behaviour is before thy childrens faces, such commonly is theirs behind their parents backs.

CHAP. xix.

USe Law and Physick only for necessity; they that use them otherwise, abuse

abuse themselves into weak bodies, and light purses: they are good remedies, bad businessses, and worse recreations.

CHAP. XX.

BE not over curious in prying into mysteries; lest, by seeking things which are needless, thou omittest things which are necessary: it is more safe to doubt of uncertain matters, than to dispute of undiscover'd Mysteries.

CHAP. XXI.

IF what thou hast received from God thou sharest to the poor, thou hast gained a blessing by thy hand; if what thou hast taken from the poor, thou givest to God, thou hast purchased a Curse into the Bargain. He that puts to pious uses, what he hath got by impious Usury, robs the Spittle to raise an Hospital; and the cry of the one, will out-plead the prayers of the other.

CHAP. XXII.

LEt the end of thy argument be rather to discover a doubtfull Truth, than
a com-

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a commanding Wit; In the one, thou shalt gain substance; in the other, Froth: that flint strikes the steel in vain; that propagates no sparkles; covet to be Truths champion, at lest to hold her colours: he that pleads against the truth, takes pains to be overthrown; or, if a conquerour, gains but vain glory by the conquest.

CHAP. xxiii.

Take no pleasure in the death of a creature, if it be harmeless or useles, destroy it not: if usefull, or harmfull destroy it mercifully: He that mercifully made his Creatures for thy sake, expects thy mercy upon them for his sake. Mercy turns her back to the unmercifull.

CHAP. xxiv.

IF thou art call'd to the dignity of a Priest, the same voice calls thee to the honour of a Judge; if thy life and doctrin be good, thou shalt judge others: if thy doctrin be good, and thy life bad, onely thy self: if both be good, thou teachest thy people to escape condemnation.

demnation: if this be good, and that bad, thou teachest God to condemn thee.

CHAP. xxv.

IF thou be not a *Prometheus* to advise before thou do'st; be an *Epimetheus* to examine when thou hast done: when the want of advise hath brought forth an improvident act, the act of examination may produce a profitable Repentance.

CHAP. xxvi.

IF thou desire the happiness of thy soul, the health of thy body, the prosperity of thy estate, the preservation of thy credit, converse not with a Harlot: her eyes run thy reputation in debt; her lips demand the payment; her breasts arrest thee; her arms imprison thee; from whence, beleeve it, thou shalt hardly get forth till thou hast either ended the days of thy credit, or pay'd the utmost farthing of thy Estate.

CHAP. xxvii.

Carry a watchfull eye upon those familiars that are either silent at thy faults, or sooth thee in thy frailties, or excuse

excuse thee in thy follies ; for such are either cowards , or flatterers , or fools : if thou entertain them in prosperity , the Coward will leave thee in thy dangers , the Flatterer will quit thee in thy adversity : but the fool will never forsake thee.

CHAP. XXVIII.

IF thou hast an Estate , and a son to inherit it , keep him not too short , lest he think thou livest too long ; what thou allowest him , let him receive from thy hand , as gift ; not from thy Tenants , as Rent : keep the reins of thy Estate in thy own hand , lest thou forsaking the sovereignty of a father , he forget the reverence of a child : let his liberty be grounded on thy permission , and keep him within the compass of thy instruction : let him feel , thou hast the Curb , though occasion urge thee not to check. Give him the choice of his own wife , if he be wise. Counsel his affection rather than cross it , if thou beest wise ; lest his marriage-bed be made in secret , or depend upon thy grave. If he be given to lavish company ,
en-

endeavour to stay him off with lawfull recreations: be cheerful with him, that he may love thy presence; and wink at small faults, that thou maist gain him: be not always chiding, least thou harden him: neither knit thy brow too often, least thou dishearten him: remember the discretion of a father oft times prevents the destruction of a child.

CHAP. XXIX.

IF thou hide thy Treasure upon the Earth, how canst thou expect to find it in Heaven; Canst thou hope to be a sharer where thou hast reposed no stock? What thou givest to Gods glory, and thy soul's health, is laid up in Heaven, and is onely thine; that alone, which thou exchangeest, or hidest upon Earth is lost.

CHAP. XXX.

REgard not in thy Pilgrimage how difficult the passage is, but whether it tend; nor how delicate the journey is, but where it ends: If it be easie, suspect it; if hard, endure it: He that

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can not excuse a bad way, accuseth his own sloth; and he that sticks in a bad passage, can never attain a good journey's end.

CHAP. XXXI.

Money is both the generation and corruption of purchas'd honour: honour is both the child and slave of potent money: the credit which honour hath lost money hath found: When honour grew mercenary, money grew honourable. The way to be truly Noble, is to condemn both.

CHAP. XXXII.

Give not thy tongue too great a liberty, lest it take thee prisoner: A word unspoken is like the sword in thy scabbard, thine; if vented, thy sword is in anothers hand: if thou desire to be held wise, be so wise as to hold thy tongue.

CHAP. XXXIII.

If thou be subject to any great vanity, nourish it not: if it will be entertained, encourage it not: if it grow strong, more strongly strive against it; if too strong

strong, pray against it; if it weaken not,
joyn fasting to thy Prayer; if it shall
continue, add perseverance to both; if
it decline not, add patience to all, and
thou hast conquered it.

CHAP. xxxiv.

H Ath any wounded thee with Inju-
ries? meet them with patience;
hastie words ranckle the wound, soft
language dresses it, forgiveness cures it,
and oblivion takes away the scarr. It is
more noble, by silence to avoid an in-
jury, then by argument to overcome it.

CHAP. xxxv.

BE not instable in thy resolutions,
nor various in thy actions; nor in
thy affections; so deliberate, that thou
maist resolve; so resolve, that thou maist
perform; so perform, that thou maist
persevere: Mutability is the badg of
infirmity.

CHAP. xxxvi.

Et not thy good intention flatter
thee to an evill action; what is
essentially evill, no circumstance can

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make good: it matters not with what mind thou did'st that, which is unlawfull, being done: if the act be good, the intention crown's it: if bad, it deposes thy intention: no evill action can be well done.

CHAP. XXXVII.

LOve not thy children too unequally; or, if thou do'st, shew it not; lest they make the one proud, the other envious, and both Fools: if Nature hath made a difference, it is the part of a tender Parent to help the weakest. That triall is not fair, where affection is the judge.

CHAP. XXXVIII.

IN giving of thy alms, enquire not so much into the person, as his necessity: God looks not so much upon the merits of him that requires, as into the manner of him that releiv's: if the man deserve not, thou hast given it to Humanity.

CHAP.

CHAP. XXXIX.

IF thou desirest the Eucharist should be thy Supper, let thy life be thy Chaplain; if thy own worthiness invites thee, presume not to come; if the sorrowfull sense of thy own sins forbid thee, presume not to forbear; if thy faith be strong, it will confirm it; if weak, it will strengthen it: He onely that wants Faith is the forbidden guest.

CHAP. XL.

Wouldst thou traffick with the best advantage, and Crown thy vertues with the best return? Make the poor thy Chapman, and thy purse thy Factor: So shalt thou give griftes which thou couldst not keep, to receive treasure which thou canst not lose: There's no such Merchant as the charitable man.

CHAP. XLI.

Follow not the multitude in the evill of sin, lest thou share with the multitude in the evill of punishment:

The number of the Offenders diminisheth not the quality of the offence: As the multitude of Suiters draws more favour to the Suit; So the multitude of Sinners draw's more punishment on the Sin: The number of the Faggots multiplies the fury of the Fire.

CHAP. XLII.

IF thou be angry with him that reproves thy Sin, thou secretly confessest his reproof to be just: if thou acknowledg his Reproof to be just, thou secretly confessest thy anger to be unjust. He that is angry with the just Reprover, kindles the fire of the iust Reuenger.

CHAP. XLIII.

DO well while thou maist, lest thou do evil when thou wouldst not. He that takes not advantage of a good Power, shall lose the Benefit of a good Will.

CHAP. XLIV.

Let not mirth be thy profession, lest thou become a Make-Iport. He that

that hath but gain'd the Title of a jester,
let him assure himself, the fool is not
far off.

CHAP. XLV.

IN every Relative action, change con-
ditions with thy brother; Then ask
thy conscience what thou wouldest be
done to; Being truly resolved exchan-
ge again, and doe thou the like to him,
and thy Charity shall never err: it is in-
justice to do; what without impatience
thou canst not suffer.

CHAP. XLVI.

LOve thy neighbour for Gods sake,
and God for his own sake, who cre-
ated all things for thy sake, and redee-
med thee for his mercy sake: If thy love
hath any other Object, it is false love:
if thy object have any other end, it is
self love.

CHAP. XLVII.

Let thy conversation with men, be
sober and sincere: Let thy devo-
tion to God be dutifull and decent: Let
the one be hearty, and not haughty: Let

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the other be humble, and not homely:
So live with men, as if God saw thee;
So pray to God, as if men heard thee.

CHAP. XLVIII.

GOD's pleasure is the wind our actions ought to sayl by: Man's will is the Stream that rides them up and down; if the wind blow not, thou maist rake the advantage of the Tide; if it blow, no matter which way the Stream runs, if with thee, thy voyage will be the shorter; if against thee, the Sea will be the rougher: it is safer to strive against the Stream, than to sail against the Wind.

CHAP. XLIX.

If thou desire much Rest, desire not too much; there is no less trouble in the preservation, than in the acquisition of abundance; Diogenes found more rest in his Tub than Alexander on his Throne.

CHAP. L.

Would'st thou multiply thy riches?
Diminish them wisely: Or would'st thou

thou make thy Estate entire, & divide it charitably: Seeds that are scattered, encrease; but hoarded up, they perish.

CHAP. LI.

How can'st thou by thy Honour? By Money: How can'st thou by thy Money? By Extortion: Compare thy pennyworth with the price, and tell me truly, how truly Honourable thou art? It is an ill purchase that's encumbered with a curse, and that Honour will be ruinous that is built on Ruines.

CHAP. LII.

If thy Brother hath privately offended thee, reprove him privately, and having lost himself in an injury, thou shalt find him in thy forgiveness: He that rebukes a private fault openly, betray's it, rather than reproveth it.

CHAP. LIII.

What thou desirest, inspect thoroughly before thou prosecute: Cast one eye upon the inconveniences,

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ences ; as well as the other upon the
Conveniences. Weigh the fulness of
the Barn with the Charge of the Plough:
Oeigh Honour with her Burden, and
Pleasure with her Dangers ; So shalt
thou undertake wisely what thou desi-
rest ; or moderate thy desires in under-
taking.

CHAP. LIV.

IF thou owest thy whole self to thy
God for thy Creation, what hast thou
left to pay for thy Redemption, that
was not so cheap as thy Creation ? In thy
Creation, he gave thee thy self, and by
thy self to him : In thy Redemption he
gave himself to thee, and through him
restor'd thee to thy self : Thou art given
and restor'd : Now what owest thou
unto thy God ? if thou hast paid all thy
debts, give him the Surplusage, and
thou hast merited.

CHAP. LV.

IN thy discourse take heed what thou
speakest, to whom thou speakest,
how thou speakest, and when thou
speakest : What thou speakest, speak
truly ;

truly ; when thou speakest , speak wisely. A Fools heart is in his Tongue; but a wise mans Tongue is in his heart.

CHAP. LVI.

BEfore thou act a Theft , consider what thou art about to do: if thou take it, thou lovest thy self; if thou keep it, thou disenablist thy Redemption: Till thou restor'st it, thou canst not be restored; When it is restor'd, it must cost thee more pain, and sorrow, than ever it brought thee pleasure or profit. It is a great folly to please the Palate with that which thou knowest must either be vomited, or thy death.

CHAP. LVII.

Silence is the highest wisdom of a Fool, and Speech is the greatest trial of a Wise man, if thou would'st be known a Wise man, let thy words shew thee so; if thou doubt thy words, let thy silence feign thee so. It is not a greater point of Wisdome to discover knowledg, then to hide ignorance.

CHAP. LVII.

THE Clergy is a Copy book, their Life is the Paper, whereof some is purer, some couler: Their Doctrine is the Copies, some written in a plain Hand, others in a Flourishing Hand, some in a Text Hand, some in a Roman Hand, others in a Court Hand, others in a Bastard Roman: If the choice be in thy power, chuse a Book that hath the finest Paper, let it not bee too straight nor too loosely bound, but easie to lye open to every Eye; follow not every Copy, lest thou be good at none; Among them all chuse one that shall be most legible and usefull, and fullest of Instruction. But if the Paper chance to have a Blot, remember, the Blot is no part of the Copy.

CHAP. LIX.

Virtue is nothing but an act of loving that which is to be beloved, and that act is Prudence, from whence not to be removed by constraint is Fortitude; not to be allur'd by enticements is Temperance; not to be di-

verted by Pride is justice. The declining of this act is Vice.

CHAP. LXX.

Rebuke thy Servants fault in private: publicke reproof hardens his shame: If he be past a youth, strike him not: he is too stiff for thy service, that after wise reproofs will either deserve thy strokes, or digest them.

CHAP. LXXI.

Take heed rather what thou receivest, then what thou givest: What thou givest leaves thee; what thou takes, sticks by thee: He that presents a gift buys the Receiver; he that takes a gift sells his liberty.

CHAP. LXXII.

THings Temporall, are sweeter in the Expectation: Things Eternal are sweeter in the Fruition: The first shames thy Hope, the second crowns it: it is a vain Journey, whose end affords less pleasure than the way.

CHAP. LXIII.

Now thy self that thou maist Fear God: Know God; that thou maist Love him; in this, thou art initiated to wisdom; in that, perfected: The Fear of God is the beginning of Wisdom: The Love of God is the fulfilling of the Law.

CHAP. LXIV.

IF thou hast Providence to foresee a danger, let thy Prudence rather prevent it, than fear it. The fear of future evils brings oftentimes a present mischief: Whilst thou seek'st to prevent it, practise to bear it. He is a wise man that can avoyd an evil; he is a patient man that can endure it; but he is a valiant man can conquer it.

CHAP. LXV.

IF thou hast the place of a Magistrate, deserve it by thy Justice, and dignifie it with thy Mercy: Take heed of early gifts: an open hand makes a blind eye: be not more apt to punish Vice, then to encourage Vertue. Be not too severe,

severe, lest thou be hated; nor too remiss, lest thou be sleighted: So execute Justice, that thou mayst be loved: So execute mercy, that thou mayst be feared.

CHAP. LXVI.

L Et not thy Table exceed the fourth part of thy Revenu: Let thy provision be solid, and not far fetcht, fuller of substance than Art: Be wisely frugall in thy preparation, and freely cheerfull in thy entertainment: If thy guests be right, it is enough; if not, it is too much: Too much is a vanity; enough is a Feast.

CHAP. LXVII.

L Et thy apparell be decent, and suited to the quality of thy place and purse: Too much punctualitie, and too much morositie, are the two Poles of Pride: Be neither too early in the Fashion, nor too long out of it, nor too precisely in it: what custom hath civiliz'd, is become decent, till then, ridiculous: Where the Eye is the Jury, thy apparell is the evidence.

CHAP.

CHAP. LXVIII.

IF thy words be too luxuriant, confine them, least they confine thee: He that thinks he never can speak enough, may easily speak too much. A full tongue, and an empty brain, are seldom parted.

CHAP. LXIX.

IN holding of an argument, be neither cholerick, nor too opinionate; The one distempers thy understanding; the other abuses thy judgement: Above all things decline Paradoxes and Mysteries: Thou shalt receive no honour, either in maintaining rank falsehoods, or meddling with secret truths: as he that pleads against the truth, makes wit the mother of his Error: so he that argues beyond warrant, makes wisdom the midwife of his folly.

CHAP. LXX.

DETAIN not the wages from the poor man that hath earn'd it, lest God withhold thy wages from thee: If

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He complain to thee, hear him; lest
he complain to Heaven, where he will
be heard: if he hunger for thy sake,
thou shalt not prosper for his sake. The
poor mans penny is a plague in the rich
mans purse.

CHAP. LXXI.

BE not too cautious in discerning the
fit objects of thy Charity, lest a soul
perish through thy discretion: What
thou givest to mistaken want, shall re-
turn a blessing to thy deceived heart: Bet-
ter in relieving idleness to commit an
accidental evil, then in neglecting mi-
sery to omit an essential good: Better
two Drones be preserv'd, than one Bee
perish.

CHAP. LXXIX.

Theology is the Empress of the
world; Mysteries are her Privy
Councell; Religion is her Clergy;
The Arts her Nobility; Philosophy
her Secretary: The Graces her Maids
of Honour; The moral vertues, the
Ladies of her Bed-chamber, Peace is her
Chamberlain; True joy, and endless plea-
sures

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Treasures are her Courtiers ; Plenty her Treasurer ; Poverty her Exchequer : The Temple is her Court : If thou desire access to this great Majesty , the way is by her Courtiers ; if thou hast no power there, the common way to the Sovereign is the Secretary.

CHAP. LXXIII.

IT is an evil knowledge to know the good thou shouldst embrace , unless thou likewise embrace the good thou knowest : The breath of divine knowledge, is the bellows of divine love , and the flame of divine love , is the perfection of divine knowledge.

CHAP. LXXIV.

IF thou desire rest unto thy soul , be just : He that doth no injury , fears not to suffer injury : The unjust mind is always in labour : It either practises the evil it hath projected , or projects to avoid the evil it hath deserved.

CHAP. LXXV.

Accustom thy palate to what is most usuall : He that delights in rarities, must

must often feed displeased, and sometimes lie at the mercy of a dear market: common food nourishes best, delicates please most: The sound stomach prefers neither. What art thou the worse for the last years plain diet, or what now the better for thy last great Feast?

CHAP. LXXVI.

WHO ever thou art, thou hast done more evill in one day, than thou canst expiate in six; and canst thou think the evill of six days can require less than one? God hath made us rich in days, by allowing six, and himself poor by reserving but one; and shall we spare our own flock, and shear his Lamb? He that hath done nothing but what he can justifie in the six days, may play the seventh.

CHAP. LXXVII.

HOPe and Fear, like *Hippocrates* Twins, should live and die together: If hope depart from fear, it travels by security, and lodges in presumption; if fear depart from hope, it travels to infidelitie; and Inns in despair, the one shuts

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shuts up heaven, the other opens hell; the one makes thee insensible of Gods frowns, the other, incapable of Gods favours; and both teach God to be unmercifull, and thee to be most miserable.

CHAP. LXXVIII.

CLose thine ear against him that shall open his mouth secretly against another: If thou receive not his words, they flie back, and wound the Reporter? If thou receive them, they flie forward, and wound the receiver.

CHAP. LXXIX.

IF thou wouldst preserve a sound body, use fasting and walking; if a healthfull soul, fasting and praying; Walking exercises the body, praying exercises the soul, fasting cleanses both.

CHAP. LXXX.

Would'st thou not be thought a fool in anothers conceit? Be not wise in thine own: He that trusts to his own wisdom, proclaim's his own folly: He is truly wise, and shall ap-

appear so, that hath folly enough to be thought not worldly wise, or wisdom enough too see his own folly.

CHAP. LXXXI.

Desir'st thou knowledg? know the end of thy desire: Is it onely to know? Then it is curiosity: Is it because thou may'st be known? then 't is vanity: If because thou may'st edifie, it is charity: If because thou may'st be edified, it is wisdom. That knowledg turns to meer excrement, that hath not some heat of wisdom to digest it.

CHAP. LXXXII.

Wisdom without innocency is knavery; Innocency without wisdom is foolery: Be therefore as wise as serpents, and innocent as doves: The subtilty of the serpent, instructs the innocency of the dove; The innocency of the dove, corrects the subtilty of the serpent: What God hath joyn'd together, let no man separate.

CHAP.

CHAP. LXXXIII.

THe more thou imitatest the vertues of a Saint departed, the better thou celebrat'st that Saints day. God is not pleased with surfeiting for his sake, who with his fasting so often pleas'd his God.

CHAP. LXXXIV.

CHuse not thy serviceable souldier out of soft apparell lest he prove effeminate, nor out of a full purse, lest he grow timorous: They are more fit for action, that are fiery to gain a fortune abroad, than they that have Fortunes to lose at home. Expectation breeds spirit; Fruition brings fear.

CHAP. LXXXV.

GOd hath given to mankind a common Library, his creatures; and to every man a proper book, Himself, being an abridgement of all the other: If thou read with understanding, it will make thee a great master of Philosophy, and a true servant to the divine Authour. If thou but barely read, it will make thee thy own Wise man, and the Authors fool.

CHAP.

CHAP. LXXXVI.

Doubt is a weak child lawfully begotten between an obstructed judgment, and a fair understanding. Opinion is a bold bastard gotten between a strong fancie, and a weak judgement: it is less dishonourable to be ingenuously doubtful, than rashly opinionate.

CHAP. LXXXVII.

If thou art a morall man, esteem thyself not as thou art, but as thou art esteem'd. As thou art a Christian, esteem thyself as thou art, not as thou esteem'd: Thy price in both rises and falls as the market goes. The market of a morall man is wild opinion. The market of a Christian is a good conscience.

CHAP. LXXXVIII.

Providence is an exercise of reason; experience an act of sense: by how much reason excell's sense, by so much providence exceeds experience. Providence prevents that danger, which experience repents: Providence is the rational

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rational daughter of wisdom : experience the Empirical mistress of fools.

CHAP. LXXXIX.

HAth fortune dealt thee ill Cards? let wisdom make thee a good Gamester : in a fair Gale, every fool may sail, but wise behaviour in a storm commends the wisdom of a Pilot : To bear adversity with an equal mind, is both the sign and glory of a brave Spirit.

CHAP. XC.

IF any speak ill of thee, flee home to thy own conscience, and examine thy heart: if thou be guilty, 'tis a just correction : if not guilty, 'tis fair instruction : make use of both, so shalt thou distill Honie out of Gall, and out of an open enemy, create a secret friend.

CHAP. XCI.

AS the exercise of the body natural is moderate recreation, so the exercise of the body politick, is military discipline : by that the one is made more able ; by this, the other is made more active : Where both are wanting, there

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there wants no danger to the one, through a humorous superfluity; to the other, by a negligent security.

CHAP. XCII.

GOd is above thee, Beasts are beneath thee: acknowledg him that is above thee, and thou shalt be acknowledg'd by them that are under thee: Whil'st *Daniel* acknowledg'd God to be above him, the Lions acknowledg'd *Daniel* to be above them.

CHAP. XCIII.

TAke heed whil'st thou shewest wisdom in not speaking, thou betrayest not thy folly in too long silence: if thou art a fool, thy silence is wisdom; if a wise man, too long silence is folly; As too many words from a fools mouth, gives a wiseman no leave to speak; so too long silence in a wise man, gives a fool the opportunity of speaking, and makes thee guilty of his folly.

CHAP. XCIV.

Consider what thou wert, what thou art, what thou shalt be: What is
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within thee, what's above thee, what's beneath thee, what's against thee: what was before thee, what shall be after thee: and this will bring to thy self humility, to thy neighbour charity, to the world contempt, to thy God obedience: He that know's not himself Positively, can not know himself Relatively.

CHAP. xc v.

THink not thy love to God merits Gods love to thee: his acceptance of thy duty crowns his own gifts in thee: Mans love to God is nothing but a faint reflection of God's love to man.

CHAP. xcvi.

BE always less willing to speak than to hear; what thou hearest thou receivest; what thou speakest thou givest. It is more glorious to give, more profitable to receive.

CHAP. xc vii.

See'st thou good days? prepare for evil times: No Summer but hath his Winter: He never reap'd comfort in adversity, that sow'd it not in prosperity.

CHAP.

CHAP. xcviir.

IF being a magistrate, thou connivest at vice, thou nourishest it; if thou sparest it, thou committest it: What is not, by thee, punisht in others, is made punishable in thee. He that favours present evils, entails them upon his posterity: He that excuses the guilty, condemns the Innocent.

CHAP. xcix.

TRuth haunts no corners, seeks no by-ways: If thou profess it, do it openly: if thou seek it, do it fairly: he deserv's not to profess Truth, that professes it fearfully: he deserv's not to find the Truth that seeks it fraudulently.

CHAP. c.

IF thou desire to be wiser yet, think not thy self yet wise enough: and if thou desire to improve knowledge in thy self, despise not the instructions of another: He that instructs him, that thinks himself wise enough, hath a fool to his schollar: He that thinks himself wise enough to instruct himself, hath a fool to his master.

The end of the Third Century.

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CHAP. I.

DE mean thy self more warily in thy study, than in the street. If thy public actions have a hundred witnesses, thy private have a thousand. The multitude look's but upon thy actions: Thy conscience look's into them: the multitude may chance to excuse thee, if not acquit thee, thy conscience will accuse thee, if not condemn thee.

CHAP. II.

OF all vices take heed of Drunkenness; Other vices are but fruits of disordered affections: this disorders, nay, banishes reason: Other vices but impair the soul, this demolishes her two chief faculties, the Understanding, and the Will: Other vices make their own way; this makes way for all vices: He that is a Drunkard is qualified for all vices.

CHAP.

CHAP. I I I.

IF thy sin trouble thee, let that trouble comfort thee ; as pleasure in the remembrance of sin exasperates Justice, so sorrow in the repentance of sin mollifies mercy : it is less danger to commit the sin we delight in, than to delight in the sin we have committed,

CHAP. I V.

THe way to God is by thy self : The way to thy self is by thy own corruptions : he that baulks this way, err's ; he that travels by the creature, wanders. The motion of the Heavens shall give thy soul no rest : the vertue of Herbs shall not encrease thine. The height of all Philosophy, both natural and moral, is to know thy self, and the end of this knowledg is to know God.

CHAP. v.

INfamy is where it is receiv'd : if thou art a Mud-wall, it wil stick :

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if Marble, it will rebound: if thou storm on it, 'tis thine: if thou contemn it, 'tis his.

CHAP. VI.

IF thou desire Magistracy, learn to forget thy self; if thou undertake it, bid thy self farewell; he that looks upon a common cause with private eyes, looks through false Glassees. In the exercise of thy politick office, thou must forget both Ethicks and Oeconomics. He that puts on a public Gown, must put off a private Person.

CHAP. VII.

LET the words of a Virgin, though in a good cause, and to as good purpose, be neither violent, many, bold, nor first, nor last: it is less shame for a Virgin to be lost in a blushing silence, than to be found in a bold Eloquence.

CHAP. VIII.

ARt thou in plenty? give what thou wilt: Art thou in poverty? give what thou canst: as what is receiv'd, is receiv'd according to the manner of the

the receiver ; so what is given , is priz'd according to the measure of the giver : he is a good workman that makes as good work as his matter will permit.

CHAP. IX.

GOD is the Author of Truth ; the Devill, the Father of Lies ; If the telling of a truth shall endanger thy life, the author of Truth will protect thee from the danger , or reward thee for thy damage. If the telling of a Lie may secure thy life , the father of Lies will beguile thee of thy gains , or traduce the security. Better by losing of a life to save it , than by saving of a life to lose it. How ever , better thou perish than the Truth.

CHAP. X.

CONSIDER not so much what thou hast, as what others want : what thou hast , take heed thou lose not. What thou hast not , take heed thou cover not : if thou hast many above thee , turn thine eye upon those that are under thee: If thou hast no Inferiours, have patience a while , and thou shalt have no Superiours. The grave requires no marshal.

CHAP. XI.

IF thou seest any thing in thy self, which may make thee proud, look a little further, and thou shalt finde enough to humble thee; if thou be wise, view the Peacock's feathers with his feet, and, weigh thy best parts with thy imperfections. He that would rightly prize the man, must read his whole Story.

CHAP. XII.

LEt not the sweetness of contemplation be so esteem'd, that action be despis'd, *Rachel* was more fair, *Lea* more fruitfull: as contemplation is more delightfull, so is it more dangerous: *Lot* was upright in the City and wicked in the Mountain.

CHAP. XIII.

IF thou hast but little, make it not less by murmuring: if thou hast enough, make it not too much by unthankfulness: He that is not thankfully contented with the least favour he hath receiv'd, hath made himself incapable of the least favour he can receive.

CHAP.

CHAP. XIV.

WHat thou hast taken unlawfully ; restore speedily, for the sin in taking it, is repeated every minute thou keep'st it : if thou canst, restore it in kind : if not, in value ; if it may be, restore it to the party ; if not, to God : the Poor is Gods Receiver.

CHAP. xv.

LEt the fear of a danger be a spur to prevent it : He that fears otherwise, gives advantage to the danger : It is less folly not to endeavour the prevention of the evil thou fearest, than to fear the evil which thy endeavour cannot prevent.

CHAP. xvi.

IF thou hast any excellence which is thine own, thy tongue may glory in it without shame ; but if thou hast received it, thy glory is but usurpation ; and thy pride is but the prologue of thy shame : Where vain glory commands, there folly counsels ; where pride rides, there shame lacquies.

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CHAP. xvii.

GOD hath ordained his creatures, not onely for necessity, but delight; since he hath carv'd thee with a bountifull hand, fear not to receive it with a liberal heart: He that gave thee water to allay thy thirst, gave thee wine to exhilarate thy heart. Restore him for the one a necessity of thanks; return him for the other the chearfulness of praise.

CHAP. xviii.

IF the wicked flourish and thou suffer, discourage not: they are fatted for destruction; thou art dieted for health; they have no other Heaven but the hopes of a long Earth; thou hast nothing on Earth but the hopes of a quick Heaven: if there were no journeys end; the travell of a Christian were most comfortable.

CHAP. xix.

IMp not thy wings with the Churches feathers, least thou flie to thy own Ruine: impropriations are bold Metaphors;

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raphors; which continued, are deadly Allegories: one foot of land in Capite, encumbers the whole estate: The Eagle snatcht a coal from the Altar, but it fired her Nest.

CHAP. x x.

LEt that table which God hath pleas'd to give thee, please thee: He that made the Vessell knows her burthen; and how to ballast her; He that made all things very good, cannot but do all things very well? If thou be content with a little, thou hast enough: if thou complaineſt, thou hast too much.

CHAP. x x i.

Would'st thou discover the true worth of a man; Behold him naked: distreasure him of his ill-got Wealth, degrade him of his dear bought honour, disrobe him of his purple Habit. Discard his pamper'd body; then look upon his soul, and thou shalt find how great he is: Naturall sweetness is never sented but in the absence of artificiall.

CHAP. XXI I.

IF thou art subject to any secret folly blab it not, lest thou appear impudent; nor boast of it lest thou seem insolent? Every mans vanity ought to be his greatest shame: and every mans folly ought to be his greatest secret.

CHAP. XXI I I.

IF thou be ignorant, endeavour to get knowledg, lest thou be beaten with stripes: if thou hast attain'd knowledg, put it in practice, lest thou be beaten with many stripes: Better not to know what we should practise? than not to practise what we know; and less danger dwell's in unaffected ignorance, than unactive knowledg.

CHAP. XX I V.

TAKE heed thou harbour not that vice call'd Envy, lest anothers happiness be thy torment, and God's blessing become thy Curse: vertue corrupted with vain-glory, turn's Pride: Pride poyson'd with malice, becoms Envy: joyn therefore Humility with thy
Vertue,

Vertue, and Pride shall have no footing, and Envy shall find no entrance.

CHAP. xxv.

IF thy endeavour cannot prevent a vice, let thy repentance lament it: the more thou remembrest it without heart's grief, the deeper it is rooted in thy heart: take heed it please thee not, especially in cold blood: Thy pleasure in it makes it fruitfull, and her fruit is thy destruction.

CHAP. xxvi.

THe two knowledges, of God, and thy self, are the high way to thy Salvation; that breeds in thee a filial love; this a filial fear; The ignorance of thy self is the beginning of all sin, and the ignorance of God is the perfection of all evil.

CHAP. xxvii.

RAther do nothing to the purpose, than be idle, that the Devil may find thee doing; the Bird that sits is easily shot, when fliers escape the Fowler: idleness is the dead Sea that swallow's

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all Vertues , and the self-made Sepulcher of a living man : the idle man is the Devils hireling ; whose livery is rage , whose diet and wages are famine , and diseases.

CHAP. XXVIII.

BE not so mad as to alter that Countenance which thy Creatour made thee : Remember it was the work of his Hands ? if it be bad , how dar'st thou mend it ? If it be good , why dost thou mend it ; art thou ashamed of his work , and proud of thy own ; he made thy face to be known by , why desirest thou to be known by another : it is a shame to adulterate modesty , but more to adulterate nature. Lay by thy art , and blush not to appear what he blushes not to make thee. It is better to be his Picture than thy own.

CHAP. XXIX.

LEt the ground of all thy Religious Actions be obedience , examine not why it is commanded , but observe it , because it is commanded. True obedience neither procrastinates , nor questions.

CHAP.

CHAP. xxx.

IF thou wouldst buy an inheritance in Heaven, advise not with thy purse lest in the mean while thou lose thy purchase. The Widow bought as much for two mites, as *Zaccheus* did for half his estate: the price of that purchase is what thou hast, and is not lost for what thou hast not, if thou desire to have it.

CHAP. xxxi.

With the same height of desire thou hast sinn'd, with the like depth of sorrow thou must repent: thou that hast sinn'd to day, deferr not thy repentance till to morrow: he that hath promised pardon to thy Repentance, hath not promised life till thou repent.

CHAP. xxxii.

TAke heed how thou receivest praise from men: from good men, neither avoid it; nor glory in it. From evil men, neither desire it, nor expect it: To be praised of them that are evil, or for that which is evil, is equal dishonour:

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nour: He is happy in his worth, who is praised by the good, and imitated by the bad.

CHAP. XXVIII.

Proportion thy charity to the strength of thy estate, lest God proportion thy estate to the weakness of thy charity: Let the lips of the poor be the trumpet of thy gift, lest in seekings applause, thou lose thy Reward: Nothing is more pleasing to God than an open hand, and a close mouth.

CHAP. XXIX.

Dost thou want things necessary? Grumble not: perchance it was a necessary thing thou should'st want: Endeavour lawfully to supply it; if God bless not thy endeavour, bless him that knoweth what is fittest for thee. Thou art Gods Patient; Prescribe not thy Physician.

CHAP. XXX.

IF anothers dath, or thy own depend upon thy confession, if thou canst, say nothing: if thou must, say the

the Truth: it it is better, thou lose thy life, then God his Honour: it is as easie for him to giue thee life, being condemn'd; as repentance, having sinn'd: it is wore wisdom to yeeld thy Body, than hazard thy Soul.

CHAP. XXXVI.

CLoath not thy languahe, either with obscurity, or a ffectionation: in the one thou discover'st too much darkness, in the other, too much lightness: He that speaks from the understanding, to the understanding, is the best interpreter.

CHAP. XXXVII.

IF thou expectest death as a friend, prepare to entertain it: If thou expectest death as an enemy, prepare to overcome it: Death has no advantage, but when it comes a stranger.

CHAP. XXXVIII.

Fear nothing, but what thy industry may prevent: Be confident of nothing but what fortune cannot defeat: it is no less folly to fear what is impossible

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ble to be avoided , than to be secure when there is a possibility to be depriv'd,

CHAP. xxxix.

LEt not the necessity of Gods decree discourage thee to pray , or dishearten thy prayers ; doe thou thy duty , and God will do his pleasure : If thy prayers make not him sound that is sick , they will return , and confirm thy health that art sound : If the end of thy prayer be to obtain thy request , thou confinest him that is infinite : If thou hast done well , because thou wert commanded , thou hast thy reward in that thou hast obeyed. Gods pleasure is the end of our prayers.

CHAP. xl.

Marry not too young , and when thou art too old , marry not , lest thou be fond in the one , or thou dote in the other , and repent for both : let thy liking ripen before thou love : let thy love advise before thou choose : and let thy choice be fixt before thou marry : Remember that the whole happiness or unhappiness of thy life depends upon this

his one Act. Remember nothing but death can dissolve this knot. He that repents in haste, repents oft-times by leisure: And he that repents him of his own act, either is, or was a fool by confession.

CHAP. XLI.

IF God hath sent thee a Cross, take it up and follow him: use it wisely, lest it be unprofitable: Bear it patiently, lest it be intolerable: Behold in it Gods anger against sin, and his love towards thee; in punishing the one, and chastening the other: if it be light, slight it not; if heavy, murmur not: Not to be sensible of a judgement is the symptom of a hardened heart; and to be displeas'd at his pleasure, is a sign of a rebellious will.

CHAP. XLII.

IF thou desirest to be magnanimous, undertake nothing rashly, and fear nothing thou undertak'st: Fear nothing but infamy: Dare any thing but injury: the measure of magnanimity is, neither to be rash, nor timorous.

CHAP.

CHAP. XLIII.

PRactise in health, to bear sickness, and endeavour in the strength of thy life to entertain death: He that hath will to die, not having power to live, shew's necessity, not vertue: It is the glory of a brave mind to embrace pangs in the very arms of pleasure: What name of vertue merits he, that goes when he is driven?

CHAP. XLIV.

BE not too punctual in taking place: If he be thy superiour, 'tis his due; if thy inferiour, 'tis his dishonour: It is thou must honor thy place; thy Place, not thee: It is a poor reward of worth that consists in a right hand, or a brick-wall.

CHAP. XLV.

PRay often, because thou sinn'st always: Repent quickly, lest thou die suddenly. He that repents it, because he wants power to act it, repents not of a sin: for He that wants power to actuate his sin, hath not forsaken his sin, but his sin him.

CHAP.

CHAP. XLVI.

Make Philosophy thy journey ;
Theology thy journeys end : Phi-
losophy is a pleasant way, but dangerous
to him that either tires or retires : in
this journey it's safe, neither to loyter,
nor to rest, till thou hast attained thy
journeys end : He that sits down a
Philosopher, rises up an Atheist.

CHAP. XLVII.

Fear not to sin, for God's sake, but
thy own? Thy sin overthrow's not
his glory, but thy good : He gain's his
Glory not onely from the salvation of
the Repentant, but also from the con-
fession of the Rebellious : There be
vessels for honour, and vessels for disho-
nour, but both for his honour. God is
not grieved for the glory he shall lose for
thy improvidence, but for the horror
thou shalt find for thy impenitence.

CHAP. XLVIII.

Insult not over misery, nor deride
infirmity, nor despise deformity.
The first, shews thy inhumanity :
the

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the second, thy folly; the third, thy pride: He that made him miserable made thee happy to lament him; He that made him weak, made thee strong to support him: He that made him deformed, gave thee favour to be humbled: He that is not sensible of anothers unhappiness, is a living stone; but he that makes misery the object of his triumph is an incarnate Devil.

CHAP. XLIX.

MAKE thy recreations, servants to thy business, lest thou become slave to thy recreations: When thou goest up into the Mountain, leave this servant in the Valley: When thou goest to the City, leave him in the Suburbs. And remember, The servant must not be greater than his Master.

CHAP. L.

PRAISE no man too liberally before his face, nor censure him too lavishly behind his back; the one favours of flattery; the other, of malice; and both are reprehensible: The true way to advance anothers vertue, is to follow it;

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it; and the best means to cry down
an others vice, is to decline it.

CHAP. LI.

I F thy Prince command a lawfull act,
give him all active obedience: if he
command an unlawfull act, give him
passive obedience. What thy well ground-
ed conscience will suffer, do chear-
fully without repining; where thou
maist not do lawfully, suffer couragi-
ously without Rebellion: Thy life and
livelihood is thy Princes, Thy consci-
ence is thy own.

CHAP. LII.

I F thou givest to receive the like, it
is Exchange: if to receive more, it
is covetousness: if to receive thanks,
it is vanity: if to be seen, it is vain-glo-
ry; if to corrupt, it is Bribery; if for
Example, it is formality; if for com-
passion, it is Charity; if because thou
art commanded, it is Obedience: The
affection in doing the work, gives a
name to the work done.

CHAP.

CHAP. LIII.

Fear death , but be not afraid of Death : To fear it , whets thy expectation : To be afraid of it , dulls thy preparation : if thou canst endure it , it is put a slight pain (if not , it is but a short pain : to fear death is the way to live long ; to be afraid of Death , is to be long a dying.

CHAP. LIV.

If thou desire the love of God and man , be humble ; for the proud heart , as it loves none but it self , so it is beloved of none , but by it self : The voice of humility is God's music , and the silence of Humility is Gods Rhetoric : Humility enforces , where neither vertue nor strength can prevail , nor reason.

CHAP. LV.

Look upon thy burning Taper , and there see the Emblem of thy Life : The flame is thy Soul ? The wax , thy Body , and is commonly a span long ; The wax , (if never so well tempered)
can

can but last his length ; and who can lengthen it ? If ill tempered , it shall waste the faster , yet last his length ; an open window shall hasten either ; an Extinguisher shall put out both : Husband them the best thou canst , thou canst not lengthen them beyond their date : leave them to the injury of the Wind , or to the mercy of a wastfull hand , thou hastnest them , but still they burn their length : But puff them out , and thou hast shortned them , and stopt their passage , which else had brought them to their appointed end : Bodies according to their constitutions , stronger or weaker , according to the equality or inequality of their Elements , have their dates , and may be preserv'd from shortning , but not lengthened. Neglect may waste them , ill diet may hasten them unto their journeys end , yet they have liv'd their length ; A violent hand may interrupt them ; a sudden death may stop them , and they are shortned. It lies in the power of man , either permissively to hasten , or actively to shorten , but not to lengthen or extend the limits of his naturall life. He

only, (if any) hath the art to lengthen out his Taper that puts it to the best advantage.

CHAP. LVI.

DEmean thy self in the presence of thy Prince with reverence and chearfulness : That without this is too much sadness ; This without that is too much boldness : Let thy wisdom endeavour to gain his opinion , and labour to make thy loyalty his confidence : Let him not find thee false in words , unjust in thy actions , unseasonable in thy suits , nor careless in his service : cross not his passion , question not his pleasures , press not into his Secrets ; pry not into his Prerogative : Displease him not , lest he be angry ; appear not displeas'd , lest he be jealous : the anger of a King is implacable : the jealousy of a Prince is incurable.

CHAP. LVII.

Give thy heart to thy Creator , and reverence to thy Superiors : Give diligence to thy Calling , and ear to good Counsel : Give Alms to the poor ,
and

and the Glory to God : Forgive him that ignorantly offends thee , and him that having wittingly offended thee , seeks thee : Forgive him that hath forcibly abused thee , & him that hath fraudulently betray'd thee : Forgive all thine enemies , but lest of all , thy self : Give and it shall be given thee : Forgive , and it shall be forgiven thee. The sum of all Christianity is , Give and Forgive.

CHAP. LVIII.

Be not too great a niggard in the commendations of him that professes thy own quality : if he deserve thy praise , thou hast discovered thy Judgment ; if not , thy modesty : Honour either returns to , or reflects on the Giver.

CHAP. LIX.

IF thy desire to raise thy Fortunes encourage thee to place thy delights amidst the casts of Fortune be wise sometimes , lest thou repent too late ; What thou gettest , thou gainst by abused Providence ; what thou lovest , thou lovest by abused

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Patience; What thou winnest is prodigally spent; what thou lovest is prodigally lost: it is an evill trade that prodigality drives; and a bad voyage where the Pilot is blind.

CHAP. LX.

BE very wary for whom thou becomest Security, and for no more than thou art able to discharge, if thou lovest thy liberty. The borrower is a slave to the lender: The Security is a slave to both: Whilst the Borrower and Lender are both eased, the Security bears both their burdens: He is a wise security that secures himself.

CHAP. LXI.

Look upon thy affliction as thou doest upon thy Physick: Both imply a disease, and both are applyed for a Cure; That, of the Body; This of the Soul: If they work, they promise health: if not, they threaten death: He is not happy that is not afflicted, but he that finds happiness by his affliction.

CHAP.

CHAP. LXII.

IF the Knowledg of God whet thy desire to good, it is a happy Knowledg: if by thy ignorance of Evill, thou art surpriz'd with Evill, it is an unhappy ignorance. Happy is he that hath so much Knowledg of good, as to desire it, and but so much Knowledg of evil, as to fear it.

CHAP. LXIII.

When the flesh presents thee with delights, then present thy self with dangers. Where the world possesses thee with vain Hopes, there possess thy self with true fear: When the Devill brings thee Oyl, bring thou Vineger. The way to be safe, is never to be secure.

CHAP. LXIV.

IF thy brother hath offended thee, forgive him freely, and be reconciled: To do Evil for Evil, is human corruption: To do Good for Good is civil retribution: To do Good for Evil is Christian perfection: The act of Forgiveness is Gods Precept: The

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manner of Forgiveness is Gods President.

CHAP. LXV.

Reverence the Writings of holy Men, but lodg not thy Faith upon them, because but men: They are good Pools, but no Fountains: Build on *Paul* himself no longer than he builds on *Christ*; if *Peter* renounce his Master, renounce *Peter*: The word of man may convince Reason; But the word of God alone can compell conscience.

CHAP. LXVI.

IN civil things follow the most; in matters of Religion, the fewest; in all things follow the best: So shall thy ways be pleasing to God; so shall thy behaviour be plausible with men.

CHAP. LXVII.

WHat counsel thou administrest to thy Brother under any loss or miserie, register carefully and when the Case is thine, follow it: So shall thy own Reason convince thy passion, or thy

passion

passion confess her own unreasonable-
ness.

CHAP. LXVIII.

WHen thou goest about to change thy moral Liberty into a Christian Servitude, prepare thy self to be the world's laughing-stock: if thou overcomest her Scofts, thou shalt have double Honor: if overcome, double Shame: He is unworthy of a good Master, that is asham'd of a bad Livery.

CHAP. LXIX.

LEt not the falling of a Salt, or the crossing of a Hare, or the crying of a Cricket trouble thee: They portend no evil, but what thou fearest: He is ill acquainted with himself that know's not his own Fortunes more than they: If evill follow it, it is the punishment of thy Superstition; not the fulfilling of their Portent: All things are lucky to thee, if thou wilt, nothing but is ominous to the Superstitious.

CHAP. LXX.

SO behave thy self in thy course of life, as at a banquet: Take what is offer'd with modest thankfulness: And expect what is not as yet offer'd with hopefull patience: let not thy rude Appetite press thee, nor a slight carefulness indispose thee, nor a sullen discontent deject thee; Who desires more than enough, hath too much: And he that is satisfied with a little hath no less than enough: *Bene est cui Deus obtulit parca, quod satis est, manu.*

CHAP. LXXI.

IS thy Child dead? He is restor'd, not lost: is thy treasure stol'n? it is not lost, it is restored: He is an ill debtor, that counts repayment loss: But it was an evill chance that took thy child, and a wicked hand that stole thy Treasure: What is that to thee? it matters not by whom he requires the things from whom he lent them: What goods are ours by loan, are not lost when willingly restored, but when unworthily receiv'd.

CHAP.

CHAP. LXXII.

Censure no man, detract from no man : Praise no man before his face ; traduce no man behind his back : Boast not thy self abroad , nor flatter thy self at home : if any thing cross thee , accuse thy self : if any one extoll thee , humble thy self : Honour those that instruct thee , and be thankfull to those that reprehend thee : Let all thy desires be subjected to Reason , and let thy reason be corrected by Religion : Weigh thy self by thy own Ballances , and trust not the voice of wild opinion : Observe thy self as thy greatest enemy , so shalt thou become thy greatest friend.

CHAP. LXXIII.

Endeavour to make thy discourse such as may administer profit to thy Self, or Standers by , lest thou incur the danger of an idle Word : Above all Subjects, avoid those , which are Scurrilous, and obscene ; Tales that are impertinent , and improbable , and dreams.

CHAP. LXXIV.

IF God hath blest thee with a son, blese
thou that son with a lawfull calling:
choose such employment, as may stand
with his Fancie, and thy Judgement:
His countrey claim's his ability toward
the building of her honour. If he can-
not bring a Cedar, let him bring a shrub.
He that brings nothing usurps his life,
and robs his countrey of a Servant.

CHAP. LXXV.

AT the first entrance into thy Estate,
keep a low sail; Thsu maist rise
with Honour; Thou canst not decline
without shame: He that begins as his
Father ended, shall end as his Father
begun.

CHAP. LXXVI.

IF any Obscure Tale should chance to
slip into thine Ears, among the varie-
ties of Discourse (if opportunity ad-
mit) reprove it: if otherwise, let thy
silence; or change of countenance in-
terpret thy dislike: the attentive Ear is
a Baud to the lascivious Tongue.

CHAP.

CHAP. LXXVII.

BE more circumspect over the works of thy Brain, than the Actions of thy Body: These have infirmity to plead for them: but they must stand upon their own bottoms: These are but the objects of few; They, of all: These will have Equals to defend them: they have Inferiours to envie them; Superiours, to deride them; all to censure them: It is no less danger for these to be proclaim'd at *Pauls* Cross, than for them to be protested in *Pauls* Church-yard.

CHAP. LXXVIII.

USe Common-place-books, or Collections, as Indexes to light thee to the Authors, lest thou be abus'd; He that takes Learning upon trust, makes him a fair Cup-board with anothers Plate. He is an ill advised purchaser, whose title depends more on Witnesses than Evidences.

CHAP. LXXIX.

IF thou desire to make the best advantage of the Muses, either by Reading, to benefit thy self, or by Writing, others: keep a peacefull soul in a temperate body: A full belly makes a dull brain; and a turbulent Spirit, a distracted Judgment: The Muses starve in a Cooks shop, and a Lawyers Study.

CHAP. LXXX.

WHen thou communicatest thy self by Letters, heighten or depress thy stile according to the quality of the party and business? That which thy tongue would present to any, if present, let thy Pen represent to him, absent: The tongue is the minds Interpreter, and the Pen is the Tongues Secretary.

CHAP. LXXXI.

Keepe thy soul in exercise, lest her faculties rust for want of motion: To eat, sleep, or sport too long, stops the natural course of her natural actions: To dwell too long in the employments of the body, is both the cause, and sign of a dull Spirit.

CHAP.

CHAP. LXXXII.

BE very circumspect to whose Tuiti-
on thou committ'st thy child: Eve-
ry good Schollar is not a good Master:
He must be a man of invincible patience
and singular observation: he must
study children that will teach them
well, and reason must rule him that
would rule wisely; he must not take
advantage of an ignorant father, nor
give too much ear to an indulgent
Grandmother: the common good must
outweigh his private gains, and his cre-
dit must out-bid Gratuities: he must be
diligent, and sober, not too familiar,
nor too reserv'd, neither amorous, nor
phantastick: Just, without fierceness,
mercifull, without fondness: if such a
one thou meet with, thou hast found a
Treasure, which, if thou know'st how
to value, is invaluable.

CHAP. LXXXIII.

LEt not thy laughter handsell thy
own jest, lest whilst thou laugh
at it, others laugh at thee: neither tell
it often to the same hearers, lest thou

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be thought forgetfull, or barren : There is no sweetness in a Cabage twice sod, or a tale twice told.

CHAP. LXXXIV.

IF opinion hath lighted the Lamp of thy Name, endeavour to encourage it with thy own Oyl, lest it go out and stink : The Chronical disease of Popularity is shame : If thou be once up, beware : From Fame to Infamy is a beaten Road.

CHAP. LXXXV.

CLeanse thy morning soul with private and due Devotions ; till then admit no business : The first-born of thy thoughts are God's, and not thine, but by Sacriledg : think thy self not ready till thou hast prais'd him, and he will be always ready to bless thee.

CHAP. LXXXVI.

IN all thy actions think God sees thee ; and in all his actions labour to see him ; that will make thee fear him ; this will move thee to love him ; The fear of God is the beginning of Know-

Knowledge, and the Knowledge of God is the perfection of Love.

CHAP. LXXXVII.

L Et not the expectation of a reversion entice thy heart to the wish of the possessours death, lest a judgement meet thee in thy expectation, or a Curse overtake thee in thy fruition: Every wish make thee a murdherer, and moves God to be an Accessory; God often lengthens the life of the possessour with the days of the Expectour.

CHAP. LXXXVIII.

P Rize not thy self by what thou hast, but by what thou art; he that values a Jewell by its golden frame, or a Book by its silver claps, or a man by his vast estate, errs: if thou art not worth more than the world can make thee, thy Redeemer had a bad penny-worth, or thou an uncurious Redeemer.

CHAP. LXXXIX.

L Et not thy Fathers, nor The Fathers, nor the Church thy Mother's belief, be the ground of thine: The Scri-

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Scripture lies open to the humble heart, but lockt against the proud Inquisitour; he that believes with an implicit Faith is a meer Emperick in Religion.

CHAP. xc.

OF all sins, take greatest heed of that which thou hast last, and most repented of: He that was last thrust out of doors, is the next readiest to croud in against: and he that thou hast forest baffled, is likeliest to call more help for a revenge: it is requisite for him that hath cast one devill out, to keep strong hold lest seven return.

CHAP. xc i.

IN the meditation of divine Mysteries, keep thy heart humble, and thy thoughts holy; let Philosophy not be ashamed to be confuted, nor Logick blush'd to be confounded; what thou canst not prove, approve; what thou canst not comprehend, believe; and what thou canst believe, admire; so shall thy ignorance be satisfied in thy Faith, and thy doubts swallowed up with wonders: the best way to see
day.

day-light , is to put out thy candle.

CHAP. xcii.

IF opinion hath cried thy name up , let thy modesty cry thy heart down , lest thou deceive it ; or it thee ; there is no less danger in a great name than a bad ; and no less honor in deserving of praise , than in the enduring it.

CHAP. xciii.

USe the holy Scriptures with all reverence ; let not thy wanton fancy carve it out in jests , nor thy sinfull wit make it an advocate to thy sin : it is a subject for thy faith , not fancy ; where Wit and Blasphemy is one Trade , the understanding is Banckrupt.

CHAP. xciv.

DOst thou complain that God hath forsaken thee ? it is thou that hast forsaken him : 'tis thou that art mutable : in him there is no shadow of change , in his light is life ; if thy Will drive thee into a Dungeon , thou makest thy own darkniess , and in that darkniess dwells thy death ; from whence , if he

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redeem thee, he is mercifull; if not, he is just; in both, he receiv's glory.

CHAP. xc.

Make use of Time, if thou lov'st Eternity: know, yesterday cannot be recall'd, to morrow cannot be assured: to day is only thine, which if thou procrastinate, thou lovest: which lost, is lost for ever: *One to-day, is worth two to morrows.*

CHAP. xcvi.

If thou be strong enough to encounter with the times, keep thy Station; if not, shift a foot to gain advantage of the Times: He that acts a Beggar to prevent a Thief, is never the poorer; it is a great part of wisdom, sometimes to seem a fool.

CHAP. xcvi.

IF thou intend thy writings for the publick view, lard them not too much with the choice lines of another Author, lest thou lose thy own Gravy: what thou hast read and digested being delivered in thy own Style be-

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becoms thine : it is more decent to wear a plain suit of one entire cloth , than a gaudy garment checquer'd with divers richer fragments.

CHAP. xcviir.

IF God hath blest thee with inheritance , and children to inherit , trust not the staff of thy family to the hands of one : Make not many Beggars in the building up of one great heir , lest if he miscarry through a prodigal Will , the rest sink through a hard necessity. Gods allowance is a double portion : when heigh bloud, and generous breeding break their fast in plenty , and dine in poverty , they often sup in Infamy : if thou deny'st them Faulcons wings to prey on Fowl , thou givest them Kites stomachs to seize on Garbage.

CHAP. xcix.

BE very vigilant over thy child in the *April* of his understanding , least the frosts of *May* nip his Blossoms. While he is a tender *Twig* , streighten him ; whilst he is a new *Vessell* , season him ;

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him ; such as thou makest him , such commonly thou shalt find him. Let his first lesson be *Obedience* , and the second shall be what thou wilt. Give him Education in good Letters , to the utmost of thy ability , and his capacity , Season his youth with the love of his *Creator* ; and make the fear of his God the beginning of his knowledg : If he have an active spirit , rather rectifie than curb it ; but reckon idleness among his chiefest faults : Above all things , keep him from vain lascivious and amorous Pamphlets , as the *Primers* of all Vice. As his judgement ripens , observe his inclination , and tender him a *Calling* , that shall not cross it : Forced *Marriages* and *Callings* seldom prosper ; shew him both the *Mow* , and the *Plough* ; and prepare him as well for the danger of the *Skirmish* , as possess him with the honour of the prise : If he chuse the profession of a Scholar , advise him to study the most profitable arts : *Poetry* , and the *Mathematicks* , take up too great a latitude of the Soul , and moderately used , are good *Recreations* , but bad *Callings* , being
no-

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nothing but their own *Reward* : if he chuse the profession of a *Souldier* , let him know withall , *Honour* must be his greatest wages , and his enemies his surest *Paymaster* : Prepare him against the danger of a War , and advise him of the greater mischiefs of a *Garrison* ; let him avoid *Debauchedness* , and *Duels* to the utmost of his power , and remember he is not his own man , and (being his Countries servant) hath no estate in his own life : If he chuse a *Trade* , teach him to forget his Fathers *House* , and his Mothers *Wing* : Advise him to be conscionable , carefull , and constant : This done , thou hast done thy part , leave the rest to *Providence* , and thou hast done it well.

CHAP. c.

CONvey thy love to thy Friend , as an Arrow to the Mark , to stick there , not as a Ball against the Wall , to rebound back to thee : that friendship will not continue to the End that is begun for an End.

Medi-

Meditation is the life of the soul
Action is the soul of Medita-
tion; Honour is the reward of acti-
on: So meditate, that thou mai'st do
So do, that thou mai'st purchase Ho-
nour: For which purchase, give God
the Glory.



FINIS.

